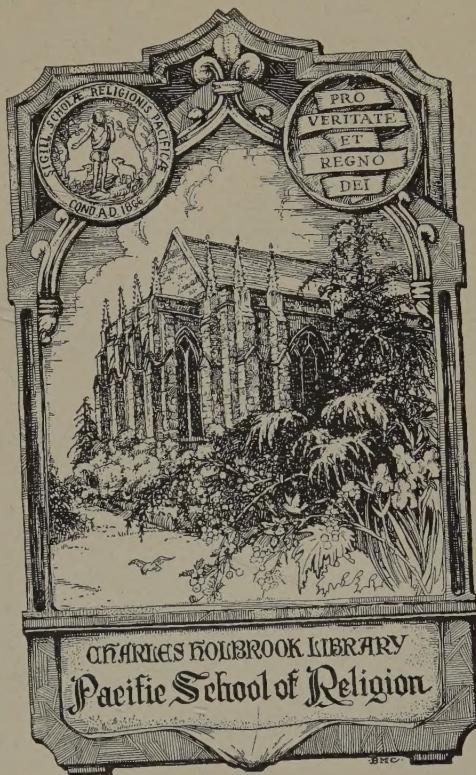


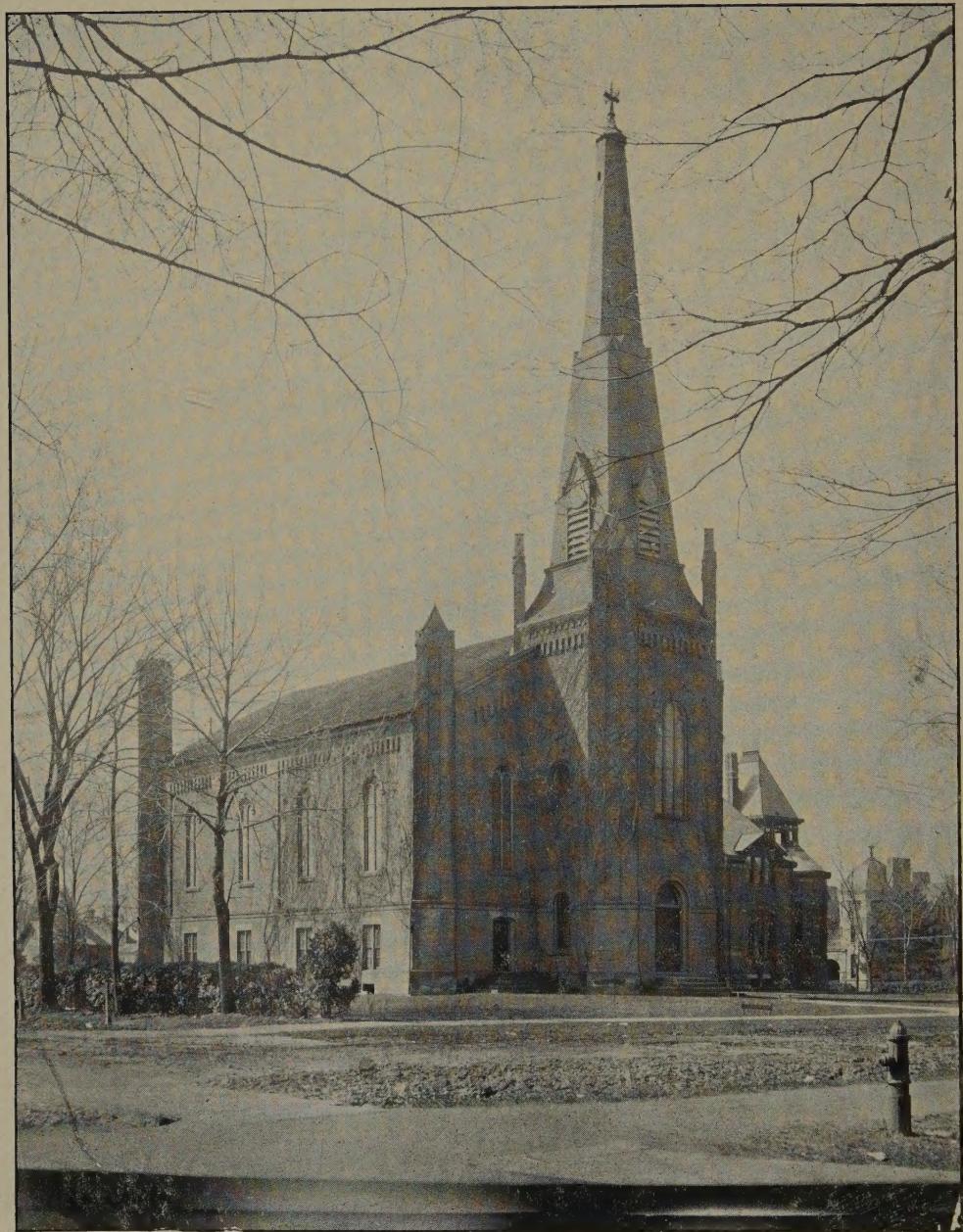
SEMI-CENTENNIAL
CELEBRATION *of the*
SECOND CONGREGA-
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of OBERLIN, OHIO

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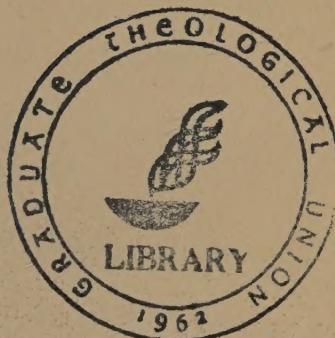




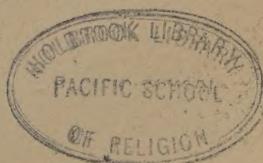


Second Congregational Church

THE FIFTIETH ANNIVERSARY OF THE SECOND CONGREGATIONAL CHURCH, OBERLIN, OHIO APRIL 30, MAY 1 AND 2, 1910



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Oberlin, Ohio



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COMMITTEES

GENERAL COMMITTEE

LYMAN B. HALL, *Chairman*

CHARLES H. ADAMS

FRANK J. DICK

MRS. JAMES T. FAIRCHILD

KEMPER FULLERTON

EDWARD P. JOHNSON

LOUIS E. LORD

CHARLES B. MARTIN

IRVING W. METCALF

JOHN F. PECK

JOHN T. SHAW

REV. HENRY M. TENNEY

Chairmen of Sub-Committees

Program—LYMAN B. HALL

Invitation and Entertainment—JOHN T. SHAW

Music—CHARLES H. ADAMS

Finance and Printing—FRANK J. DICK

Reception—JOHN F. PECK

INTRODUCTORY

The Second Congregational Church of Oberlin, Ohio, was organized May 3, 1860. Observances celebrating the semi-centennial of its organization were appointed for the Thirtieth of April and the First and Second of May, 1910, the Anniversary proper being marked by the Ordination to the Gospel Ministry and to Missionary service in Shansi, China, of Mr. Wynn C. Fairfield, the grandson of the first pastor of the church, and Mr. Ernest B. Chamberlain, the grandson of Mr. J. S. Peck, for many years a deacon of the church. With these young men there was also ordained for service in the Home Mission field, Mr. Nelson F. Cole, the son of Rev. Royal M. Cole, D. D., a life-long missionary in the Turkish Empire. The ordination sermon was preached by Rev. W. E. Barton, D. D., a former member of the church, and the ordaining prayer was offered by Dean E. I. Bosworth, D. D., of the Oberlin Theological Seminary.

In preparation for this Anniversary letters of greeting and invitation were sent to former members, to which in person and by congratulatory letters, many responded. Representatives of the earlier periods of pastoral service in the church were especially welcomed in the persons of Mrs. William Kincaid, Dr. R. G. Hutchins, and Professor Frank Hugh Foster, D. D. The sister churches of the Oberlin community united heartily with the Second Church in the observance of its Anniversary, and their Christian greetings were voiced in congratulatory addresses by Dr. J. W. Bradshaw, the pastor of the First and Mother Church, and by Rev. W. S. Chapman, the pastor of the First M. E. Church.

The papers presented are recognized as of historic and personal interest, and in response to a general desire they are gathered and embodied in this volume. Addresses delivered without manuscript have been found impossible to reproduce. This record closes with a Catalogue of the Missionaries in Foreign Lands whose names have appeared upon the roll of the church during the fifty years of its history.

ORDER OF EXERCISES

SATURDAY, APRIL THIRTIETH

7:30 P. M.

Organ Prelude (Intermezzo in E major)	<i>Rheinberger</i>
Prayer	
Quintette—"For He shall give His Angels:"	<i>Mendelssohn</i>
Congratulatory Addresses by Representatives of the Oberlin churches:	
Rev. J. W. Bradshaw, D. D., Pastor of the First Church of Oberlin; Rev. W. S. Chapman, Pastor of the M. E. Church of Oberlin.	
Solo—"Hear Me when I Call,"	<i>Huhn</i>
Historical Address, 1860-1889	Mrs. Sarah C. Little
Hymn No. 505	
Prayer and Benediction	
Organ Postlude—(Passacaglia)	<i>Rheinberger</i>

SUNDAY, MAY FIRST

Morning Service 10:30

Organ Prelude, (Adagio in D flat)	<i>Guilmant</i>
Processional—"O Mother Dear, Jerusalem"	<i>Ward</i>
Venite	
Invocation—(Followed by the Lord's Prayer)	
Choral—"To God on High"	<i>Mendelssohn</i>
Scripture Lesson	
Duet and Chorus—"I Waited for the Lord"	<i>Mendelssohn</i>
Prayer	
Response—"O Lamb of God"	<i>Noble</i>
Weekly Offering	
Offertory Interlude	

Hymn No. 509	
Historical Discourse by the Pastor, 1889-1910	
Hymn No. 540	
Prayer and Benediction	
Amen	<i>West</i>
Organ Postlude, (Allegro Appassionata)	<i>Guilmant</i>

SUNDAY, MAY FIRST

Vesper Service 3:30

Organ Prelude	
Processional—"The Lord is King"	<i>A. S. Kimball</i>
Hymn No. 511	
Prayer	
Ascription of Praise	
Trio—"Lift Thine Eyes"	<i>Mendelssohn</i>
Chorus—"He Watching over Israel"	<i>Mendelssohn</i>
Organ Interlude—Aria in D major	<i>G. W. Andrews</i>
Address by Mr. G. B. Siddall—"The Second Church Choir."	
Offertory Interlude	
Vesper Offering	
Sanctus and Benedictus	<i>Gounod</i>
Prayer and Benediction	
Amen	<i>Händel</i>
Recessional—"Still, Still with Thee,"	<i>Demuth</i>
Organ Postlude	

SUNDAY, MAY FIRST

Union Evening Service, 7:00

Professor W. J. Hutchins, Presiding	
Organ Prelude (Pastorale in F major)	<i>Bach</i>
Processional—"Onward Christian Soldiers."	<i>Fuller</i>
Scripture Reading	
Prayer	

Response—"Lord hear my Prayer."	<i>Tschaikowsky</i>
Address by Professor F. H. Foster, D. D., Olivet, Mich.	
"The Work of a College Church."	
Address by Mrs. William Kincaid, Brooklyn, New York	
"Oberlin in the Individual"	
The Hallelujah Chorus,	<i>Händel</i>
Address by Rev. R. G. Hutchins, D. D., Brooklyn, New York	
"The Leverage of the Second Church."	
Hymn No. 538	
Prayer and Benediction	
Amen	<i>Tschaikowsky</i>
Recessional	
Organ Postlude (Praeludium in E minor)	<i>Bach</i>

MONDAY, MAY SECOND

2:30 P. M.

Professor J. T. Shaw, Presiding	
The Second Church Sunday School	Mr. E. P. Johnson
The Women of the Second Church and Their Work	
	Mrs. Mary B. Shurtleff
(Paper to be read by Mrs. A. A. Wright)	
President James H. Fairchild	Professor G. F. Wright

4:00 P. M.

Informal Reception to the Congregation of the Second Church,
 Invited Guests and Officers of the Oberlin churches in
 the Sunday School rooms.

7:00 P. M.

Professor L. B. Hall, Presiding	
Quintette—"The Peacemakers"	<i>Franck</i>
Relation of the Second Church to Congregationalism	
Rev. J. G. Fraser, D. D., Cleveland, Ohio	
Pastors and Teachers, An Appreciation of Professors Mead, Smith, and Ellis,	
Rev. D. F. Bradley, D. D., Cleveland, O.	
Hymn	
Prayer and Benediction	

CONGRATULATORY ADDRESS

BY REV. J. W. BRADSHAW, D. D.

Dr. Tenney; Brothers and Sisters of the Second Church; Christian friends:—

The mother salutes and congratulates her daughter, and notes with noble pride all that the daughter has come to be and has accomplished.

It was a day of mutual regret when that daughter passed from under the homestead roof, and went out to establish a new home of her own. What mother could willingly say "Farewell" to one hundred and three of her children; among them such names as George N. Allen, Henry Cowles, Edward H. Fairchild, James H. Fairchild, Hamilton Hill, George S. Penfield and their wives, Elisha Gray, Giles W. Shurtleff and George F. Wright?

And that the daughter was not eager to sever the ties which bound her to the home of her youth is evident from the pains she took to retain some of them as nearly intact as might be; and these the ties nearest the heart, with which the tenderest and deepest associations were linked. Among the very first recorded acts of the new Second Congregational Church is a resolution which provides that the Sunday School shall remain unchanged, and that the last Friday afternoon meeting in every month shall be a union meeting.

Only necessity obtained the assent of mother and daughter to be separate. The home roof had become too narrow to shelter the whole family. The building could not accommodate the congregations. New comers could obtain no seats. Attendance of students could not be required. An increasing portion of the community was denied the privilege of church attendance. So, in the spirit of self-sacrifice, this church was planted. Of course it prospered. What enterprise so undertaken ever did otherwise? With that spirit at base, it is not strange that certain steps were taken by means of which its financial necessities were provided for. Early in the history of

the church it is recorded in the most matter of fact way that "the Financial Committee made a communication in which they indicated the amount which each member should pay in order to meet the current expenses of the church for the year. As the names were read, together with the sums respectively assessed, the members present cheerfully assented thereto." With that spirit at base and in view of this church's heredity, it is not strange that, from the outset, it possessed the world-vision, and at once gave itself to that cooperation with world enterprises which makes any institution great.

Happy it is that, as the years have gone on, the daughter and the mother have still remained of one accord in their ideals, their aims, their aspirations, their prayers for and their devotion to the coming kingdom of our Lord, and so have maintained uninterrupted that unity of the spirit which is the possession of all who are truly one with Jesus Christ. They have been one in their interest in the noble institution of learning which has been, from the beginning, the center of this community's life. Together they have cooperated in the inception of those movements for reform which have made Oberlin notable, and have carried blessings far and wide. Together they have sent out their children on errands of heavenly ministry to the ends of the earth. Together they have sorrowed when, in the furious outbursts of evil, their martyrs have laid down their lives, that a dying world might live. Cemented by such common experiences, what could have resulted other than the loving unity in which mother and daughter rejoice today?

So, in her own name ; in the name of the other churches of the village, in whose veins her blood also flows ; in the name of the community, of whose religious, social and civic life she was so long the center ; the First Church brings to the Second Church congratulations in view of the past, good wishes for days to come.

We recognize with appreciation all that this church has done in ministering to the religious life of this village, in maintaining the ideals and traditions of Oberlin and in promoting the fair fame and influence of Oberlin far beyond her own boundaries. We rejoice in the increasing strength and prosperity

of this church and in the commanding influence it exercises throughout this commonwealth and the nation.

We desire to express our hearty appreciation of the wise and gracious action whereby you have secured to us the presence among us of your honored and beloved pastor, the privilege of his wise counsels, the benediction of his influence for all the years that remain to him. "Sero in coelum redeat." Late may he return into the heavens.

In the difficult task which awaits you, of securing one who shall assume the burdens he is soon to lay down,—a task whose issue cannot fail to be of most vital significance to all the interests which center in this community,—we pray that you may be divinely guided and aided. May the man of God's own choosing be found who, by reason of the possibilities this pulpit affords, may be willing to forego the larger material inducements which other fields might be able to offer, and to sow the seed of God in the promising soil which lies open before him here. God send you the able preacher, the true shepherd of souls, the wise counsellor, the man of leadership.

That in all things, under the blessing of God, the future of this church may be even as its past and more abundantly, is our earnest wish and prayer.

HISTORICAL SKETCH

OF THE SECOND CHURCH, OBERLIN, OHIO—FROM
1860 TO 1889

MRS. SARAH COWLES LITTLE

“A mighty hand, from an exhaustless urn
Pours forth the never-ending Flood of Years
Among the nations.”

Fifty of these years in the life of this Church we are to review during these anniversary days,—and tonight we consider twenty-nine of them.

The Chinese have a maxim; “Treasure the origins. Search the sources.” It is reasonable to be grateful for a noble ancestry, and this Second Church rejoices in the high character, the world-wide usefulness and the long-continued prosperity of its mother, the First Congregational Church of Oberlin.

At the beginning, it was planned to have a church with so broad a confession of Faith that Evangelical Christians of every name might be gathered into it, and, dropping their differences, emphasize in creed and life the fundamentals upon which all were agreed, and so have but *one* harmonious church in the village. This seemed to the fathers desirable as an example of Christian unity, and important to the prosperity of the enterprise that was being inaugurated.

Upon this basis the First Church was founded, and prospered. (To my certain knowledge, there were in the First Church, not only Congregationalists, but Presbyterians, Methodists, Baptists, Episcopalian, and Quakers.) From sixty-one charter members it increased to fifteen hundred and forty-five in 1860, of whom about twelve hundred were resident. The “meeting-house,” large though it was, could no longer accommodate the members and students, and there was no room for

new comers, for strangers, or children, or for those whose names were not upon the church roll—and the town and the College were both growing.

"What shall be done?" The Oberlin Evangelist says, "This has been the engrossing subject here for the last month. The Oberlin Church has long accounted it one of their *luxuries* to be all together, in one great house, towards which all steps tend at the church-going hour, and on a union plan to which no real Christian need object. But the days of this luxury, we are reluctantly driven to feel, have passed away. Growth demands more scope. It is not that dissensions exist; there are none. It is not that the brethren are weary of cooperation and aspire to try some new plan. None of these things call for a new church. The brethren who go out sever many precious bonds, and count upon bearing many heavier burdens for the change. The stern necessities of our crowded condition demand some relief."

Before this time every possible corner had been utilized for sittings. Seats had been placed against the walls in the north and south aisles, against the fronts of the pews in the cross aisles and in each window of the gallery. Sometimes young people stood during an entire service, while others sat on the steps of the gallery, or on the pulpit stairs.

Various plans for meeting the difficulties of the situation were considered and rejected as not feasible, or wholly undesirable. "Nothing remains," says the Evangelist again, "but to organize a new church. This done, we have a germ ready for growth; a congregation to which fresh additions will be agreeable to all parties. Both churches will then be in a position to invite new members, and what is yet more, will have inducements to labor for this result."

After full discussion, in several successive meetings, the First Church voted unanimously that a new church should be organized, and granted letters to one hundred and three of its members who volunteered to withdraw for this purpose.

A council was called and met May 3, 1860. It was com-

posed of the pastor and one delegate from each of the following churches: the First Presbyterian church of Elyria; Plymouth Church, Cleveland; the First Congregational church, Cleveland, (west side,) and the churches of Brownhelm, Amherst, Wellington and Wakeman.

After organization, Rev. Henry Cowles, in behalf of those interested in the movement, stated the reasons for asking a council to advise, and if thought proper, to assist in organizing a second church.

After a full and careful consideration of the entire subject, the Council heartily endorsed the proposed plan, and voted to carry it into effect at once. "Father Keep" spoke on the importance of the occasion and the value of the local church. Rev. J. C. White, pastor of Plymouth Church, Cleveland and moderator of the council, followed upon the evident necessity for a new church; after which Professor Monroe, of the First Church, called the names of those to whom letters had been given; the Confession of Faith and the Covenant were read and assented to, and the Second Congregational Church, of Oberlin, was declared to be organized. Rev. James A. Thome, of the First Church, Cleveland, gave a charge to the new church. Professor Morgan, associate pastor, (in the absence of President Finney in Europe) in behalf of the older church, voiced their benediction upon the new, to which Principal E. H. Fairchild responded on behalf of the new church. The closing address was by Professor Henry E. Peck, on the relation of both churches to the welfare of the village.

Five years later, Professor James H. Fairchild said, "We came out with a benediction as few church colonies ever did. There was the assurance of mutual love and confidence, and prayer for mutual prosperity—as when children leave their homes to set up a new home for themselves. That mutual love and confidence still exist. If any say to us, come back, it is not because they do not love us, but because they do. They pity us for our poorer privileges. The pity will not harm us. It would not be any more pleasant if they did not wish for

our return. So parents pity their children struggling to make a new home for themselves. The pity is often misplaced. Those children find more satisfaction in the effort than in the luxuries of their father's house. It will cost many an effort to reproduce those comforts in the new home; the spacious rooms, the tasteful furniture, the instrument of music; but every effort brings back in blessing more than it costs, and when the good things come, they will be twice as blessed.

Our venerated senior pastor, (President Finney) whose voice and countenance have been an inspiration to many of us for almost a generation, may miss us and wish us to return. I know not how it is. We certainly miss him. Parents miss their children, and would sometimes call them home, but those children have the divine sanction for leaving father and mother and making for themselves a new home. If they yield to the call, they must soon scatter again, for those parents will pass away. So our patriarch must soon be gathered to the fathers, and he can have no successor. There is no trumpet voice that can gather the hosts again. Even if his feelings are pained, or if his judgment disapproves, I know not that it is so, we shall still have his prayers, and God will answer them in his own wisdom."

Of the one hundred and three charter members, fifty-nine were men and forty-four women. Seventeen were connected with the College, as follows: professors, four; George N. Allen, James H. and E. H. Fairchild, and Henry E. Peck; Mrs. Rayl, assistant principal of the Ladies' department; the treasurer, Hamilton Hill; and four resident trustees—"Father Keep," Henry Cowles, Jabez W. Merrill and Uriah Thompson. (The last three named, with J. H. Fairchild, and treasurer Hill, were the entire prudential committee of the College.) Seven were wives of these men, of whom three were members of the Ladies' Board of Managers,—Mrs. Allen, Mrs. Cowles and Mrs. Hill.

Twenty-two were heads of families in the village, and eighteen were members of these families. There were forty

students, classified thus; Theological students, eight, (and two of their wives); in College and the Ladies' course, twenty-one, (Seniors, five, Juniors and Third years, eight, Sophomores, four, Freshmen and First year, four) and from the Preparatory Department, nine.

In June and August, forty-four were added to the church, among them Professor John M. Ellis, and James M. Fitch, Superintendent of the one Sabbath school, ten heads of families and fifteen students, making a total in September, 1860, of one hundred and forty-seven members.

Of the charter members, nineteen are still living, (so far as known) and the names of four now stand on this church roll: Mrs. Siddall, the only one whose membership has been unbroken, Professor George F. Wright and Mrs. Lucy Fairchild Kenaston, who have returned here after years of fellowship elsewhere, and Mrs. Emeline Brooks Foote, now living in Cleveland, but here until recently. Of those received, the first summer, three are now residing in Oberlin, Rev. C. N. Pond, Mrs. John Holway, (Ethelind Thompson) now in the First Church, and Mrs. Sarah Cowles Little.

It is interesting to note that two of our charter members were also charter members of the First Church, Deacon and Mrs. D. B. Kinney, and also, that several years later, two other charter members of the First Church were received into this fellowship, Deacon and Mrs. T. P. Turner, then living in their old age in the family of their daughter, Mrs. J. H. Laird.

Let us recall the names of a few others of the founders, some of whom long continued as active and honored burden bearers in the church: Deacon W. W. Wright, and Mrs. Susan Allen Wright, "Squire" Bushnell, and wife, Samuel Hendry, A. N. Beecher, wife and two daughters, Mr. and Mrs. I. M. Johnson, Dr. J. F. Siddall, and the widows—Mrs. Shedd, received with her young son, Charles B., who is now a trustee of the College, living in Chicago, and Mrs. Smith, mother of Rev. Hinds Smith, who was received with her daughter.

Among the Theological and College students are found the names of Isaac Allen, whose life work has been in Bengal, India; Professor and Mrs. S. J. Buck, of Iowa College, Grinnell; Professor Henry S. Bennett, of Fiske University, whose family are with us now; E. F. Grabill, of Greenville, Michigan; Elisha Gray, the inventor; James Hayes Laird, later principal of the Preparatory Department; Dr. John Marshall, whose widow is now living in Oberlin; John E. Miller, the husband of Emily Huntington Miller; J. L. Patton, father of Rev. Carl Patton, of Ann Arbor; Edmund R. Stiles, whose family have long been with us; G. W. Shurtleff, so well known and honored among us, as professor, college treasurer, and general; Leroy G. Warren, for many years Home Missionary Secretary in Michigan, and other names equally honored, and interesting to remember.

On Saturday, May 5th, the church met to complete its organization, by electing officers and for other business. Four deacons were chosen, Deacon Wright, Deacon Merrill, Deacon Thompson and Deacon Reed, and a financial committee, I. M. Johnson, J. H. Fairchild and Myron Bronson. A committee was appointed to secure a room for weekly prayer meetings, and another to provide seats for the choir. (A short time later, twelve dollars was voted to purchase singing books for the choir.) It was agreed that the Sabbath school should remain undivided, also that the Sabbath evening local prayer meetings, of which there were about a dozen in different sections, should continue to be union meetings, "the idea being" it is said, "to unite wherever we can, and divide only where we must." Seats in the chapel were selected for one year, the order in choice being given first to those most advanced in age, and so on, until all were supplied, and a committee was appointed to arrange with those who might thereafter apply for seats.

On May 6th, the church held its first public service in the College Chapel. This was the same building that was destroyed by fire in 1903, but its exterior and its auditorium were very

different. The only entrance was at the east end, and two broad stairways led to the chapel. The platform was between the doors by which the audience entered. The floor was level and the pews straight. A gallery over the vestibule afforded a place for the choir, behind and considerably above the platform.

We are told that the College gave the use of the chapel free of rent for two years. It was used for ten years.

On this first Sabbath "Father Keep" preached on the Christian church, its constitution, its mission and the mode of accomplishing it. One who was present said: "It was a bright May morning, and though the chapel was only half filled, and we missed the great choir and organ, and the old faces, in the enthusiasm of a new enterprise and the consciousness of duty, we had a joyful and thankful service."

"The afternoon, being the usual communion service in the First Church, the Second Church met with them," according to the Evangelist "thus enjoying the sacred communion of the supper once more together. Says the editor, "This season seemed to us tenderly impressive by reason of the clustered reminiscences of many years of hallowed fellowship, and scarcely less so for the anticipative thoughts of the unknown future of the now divided churches. It was such a scene as does not often occur in any one human life and cannot soon be forgotten."

Professor Ellis, in his anniversary sermon, after twenty-five years had elapsed, said: "The first year passed with increasing interest in the new order. A pastor was secured, and brought new strength and devotion to the work. But the second year the civil war came on with all its disturbing and harassing influences. The number of students was much reduced, many of the most enterprising and useful men in the church and community were called away. All business was interrupted and men's minds were distracted. The congregations did not increase, but rather diminished. The burden of meeting the current expenses of the church seemed to grow

more and more grievous." (It was an era of high prices. Some items were even higher than now.)

"The pastor, after four years' service, resigned. Many in the old church began to question the wisdom of the movement, especially in the changed circumstances brought on by the war. Occasionally a family went back to the old home. The question was raised whether we should not relinquish the enterprise and all unite again in one church, and there was not a little discouragement. It was the low water mark in our church history. In February, 1865, this state of affairs led to a sermon from the acting pastor, President Fairchild, on "Our Duty as a Church." The preacher reviewed the circumstances that led to the organization, and showed how completely they justified the movement. He said, "Have there been Providential indications that the movement was unwise? I do not see them. We have had some trials. Few churches, in the beginning, have had less. Have we had more than we needed? No temptation has befallen us but such as is common to men and to churches. We sometimes hear it said that if the war had been foreseen, the movement would have been deferred. Very likely it would have been, and many other duties would have been neglected as well. It was no part of God's plan to let us know about the war, or to reveal to us the future at any time. He could not trust us with such fore-knowledge. He can secure better results with us while He keeps the future to himself. But while the war has increased to some extent the difficulties of our work, it has not rendered the movement any the less necessary. The reasons exist in their full force today as when we commenced." Professor Ellis continues, "The sermon marked an era in our history. It was the end of all questions as to the wisdom and permanency of our movement. It was the beginning of a forward and upward turn in the affairs of the church and the growth and progress may be said to have been constant and marked from that period down to the present." "Steps were taken at once to start a fund for a church building." A building committee was appointed, con-

sisting of President Fairchild, Professor Ellis, J. M. Fitch, Rev. Henry Cowles, and Deacon Thompson, and not long after I. M. Johnson and Doctor Dudley Allen were added to the number,—and later still, J. D. Carpenter, and perhaps others.

A site was procured from the College in consideration of free seats furnished to a portion of the students. Over one thousand dollars were raised by weekly contributions the first year, and with that the foundations were laid.

In April, 1865, the church was incorporated for the purpose of holding property, in accordance with state law, and the "financial committee" was replaced by a Board of Trustees.

The first general subscription for a church edifice was made March 13th, 1866. Professor Ellis said, "It was a great undertaking, as it seemed, and cost patient and strenuous effort. The members were obliged to pledge sums which at that time seemed utterly beyond their ability."

One young man, in debt for the home he was just building, was informed by the committee that five hundred dollars was expected from him. When he told his wife, her natural exclamation was "Why, you cannot do that, can you?" and his reply was, "*I certainly shall, if I have to borrow the money.*" With this spirit, characteristic of many, is it strange that the pledges were gradually met and the work went steadily on until the house was completed in 1870?

On October 20th, the dedication services were held, President Fairchild preaching the sermon, and Professor Morgan offering the dedicatory prayer, which the Lorain County News says "was so beautiful in its simplicity that we can scarce refrain from publishing it." A few brief extracts from President Fairchild's sermon may be given.

"The prosperity of any community is essentially dependent upon provision for public worship. Hence, one of the first duties of the Christian community is to provide a house of worship, a place where the people may gather and call upon God, and be instructed in the truth—It is a duty we owe to

God, to the community, to our families, and to ourselves. Until the wants of the people are met so that all have an opportunity to 'come into the Lord's courts with thanksgiving, and into His gates with praise,' this duty is not discharged. The wants not only of our own households, but of the community must be provided for, of the poor who cannot, and of the careless, who will not provide for themselves." And further on "In this building about eleven hundred sittings are added to those already provided. The Episcopal church, organized about 1855, has been enlarged and can now seat three hundred and fifty. The Baptist church has completed a house furnishing six hundred sittings. The Methodist church, now being erected, will add four, or five hundred more. Thus our town will be provided with seats for about four thousand people, in comfortable places, where Sabbath worship is constantly maintained." . . . "The money has been raised wholly in this place, and chiefly by the church and congregation. Members of the First church and other citizens have generously contributed."

The cost of the house is variously stated—from twenty-six thousand to thirty thousand dollars. At the time of the dedication, ten thousand dollars had been borrowed, by vote of the church. President Fairchild said, "We do not think we have expended too much, nor gone too far into debt." Subscriptions amounting to over seven thousand dollars to meet this indebtedness were taken at that time.

In 1860, the salaries of professors, and associate professors in the College and Seminary were six hundred, eight hundred and one thousand dollars. By 1870, they had been increased by two hundred dollars in each class. If we take these salaries as a basis of judgment of the financial status of all the church, it may help us to appreciate the "patient and strenuous effort" named by Professor Ellis.

A year later, the trustees were authorized to borrow money and purchase an organ at a cost not to exceed five thousand dollars, provided pledges were secured to pay the inter-

est for at least three years.

Current expenses sometimes exceeded the receipts for this purpose. Interest on the building debt appears to have been at eight per cent. Thus the debt was augmented and grew more burdensome as time passed. In 1876, it was proposed to raise one thousand dollars to reduce the principal during the current year, and the following spring to canvass the town for pledges to wipe out the entire debt. Not much, however, seems to have been accomplished, until a disaster brought matters to a crisis.

In April, 1877, soon after the close of the Sabbath evening service, a considerable section of plaster fell from the ceiling upon the pews. Mingled with gratitude that the house was empty at the time of the accident, and no injury had been done, except to property, was consternation at the expense thus incurred—for examination revealed serious defects requiring twelve, or fifteen hundred dollars to remedy. The Ladies' Society came to the help and encouragement of the church, and reported to it within a week that they would undertake the payment of one thousand dollars, and that seven hundred and forty-seven and a half dollars had already been pledged. (The women of the church gave material assistance at other times, as we shall hear on Monday from one who shared personally in their self-sacrificing labors.)

At this meeting it was determined "to proceed immediately to extinguish the entire debt," and to devote the next Sabbath morning service to this purpose. Subscriptions were to be made payable in five semi-annual installments—notes to be given bearing interest at eight per cent. after maturity. A committee was appointed "to ascertain, as near as possible, what each member of the church should pay." This kind of committee was not new. The first summer, the "financial committee" had, under instructions from the church, indicated the amount each should pay for current expenses. As the names were read, with the sums respectively assessed, the records say, "The members present cheerfully assented thereto," and similar assessments had been made at other times.

On the Sabbath the amount of the debt was stated to be eight thousand one hundred dollars. To make sure, pledges were asked for nine thousand dollars, and were made for eight thousand five hundred and twenty-six dollars and thirty-three cents.

Subscriptions were called for by the pastor, Mr. Kincaid, and were reported by the donors from their places in the audience. One lady says that, in the absence of her husband, she arose and stated that she had been authorized by him, in a telegram, to pledge two hundred and fifty dollars, and Mr. Kincaid expressed a wish for other telegrams from other husbands.

These pledges seem to have suffered less shrinkage than sometimes occurs, for within three years the debt was practically wiped out.

During this building period, there was a time when the Theological Seminary was in financial straits, and this church responded to its appeal by voting to do "its part" towards raising forty thousand dollars for its relief.

It was no part of the plan of this church to spend its substance wholly upon itself. That would have been quite contrary to its belief or its spirit. Benevolent contributions were made from the very first, and a committee appointed to report a plan for their disbursement. The societies named as recipients differ somewhat from those now on our list. The Tract Society, the American and Foreign Christian Union, the Seaman's Friend Society, and the Oberlin City Missionary Society, are named in addition to the American Home Missionary Society, the American Board and the American Missionary Association. The earlier records are silent as to amounts contributed, but they cannot have been small, for in 1871, the names of persons made life, or honorary, members of the American Home Missionary Society and the American Board are stated, and show a gift to the American Board of two hundred and fifty dollars, and not less to the Home Missionary Society.

In 1871, the "envelope system" was adopted for benevolent contributions and is still in use, though some variations in

carrying out the general plan have been made. At first all money in the envelopes was used for benevolences, either as designated by the donors, or as voted by the church. The exigencies of the debt modified this, and it was voted first that one fourth, and later, three fifths, of the undesignated money might be used by the Trustees to pay interest on the church debt. At one time one half the money in the envelopes and all money outside them might be used to extinguish the debt. The Trustees seem to have received definite instructions annually, usually at the annual meeting. Canvasses were made year after year to secure pledges for the envelopes—on one occasion fourteen persons being appointed for this purpose. In 1881, it was recommended that separate canvasses be made for the benevolent and the current expense funds, the latter to follow the annual meeting in October, and that for benevolences to be made in December.

After twenty-five years, the aggregate of benevolent contributions was said to be \$37,705.00, and of contributions for home expenses, \$94,890.00, a total of \$132,595.00—an average of \$5,305.00 annually.

Thus it appears that "their deep poverty abounded with the riches of their liberality."

When the church was organized the Confession of Faith and the Covenant was the same as that in use then, (and I believe, still) in the First Church, and it remained essentially the same through the period covered by this paper.

Certain resolutions of the church "on important moral questions" were published in the Church Manual printed in 1860—as follows:

1. Resolved, That we regard the holding of our fellow men as chattels a sin against God as well as against man, and we therefore refuse Christian fellowship to slaveholders and to those who justify, or defend slavery.

2. Resolved, That the use of intoxicating drinks as a beverage, and also its manufacture and sale for this purpose, are deemed by this church inconsistent with Christian character.

Letters of dismission contained the following: "This certificate is not intended as a recommendation to any church that sanctions or tolerates slaveholding." This clause was dropped after the close of the war.

In 1867-68, warm discussions arose in both churches respecting free-masonry, and other secret societies, the vital question being whether it was the province of the church to conclude that the oaths binding upon members of such secret orders were inconsistent with their obligations to the church. The final action of the Second Church was, in substance, that while membership in secret societies is deemed unadvisable, yet each application for church membership should be considered on its merits, (no sweeping rule being made) and if the applicant shows evidence of being a true Christian, of a teachable spirit and an earnest life, he should be received into fellowship. A considerable minority recorded their protest against this position.

The membership of a church in a town like Oberlin must always change rapidly. This church was scarcely organized when it was necessary to decide upon a form for letters of dismission. To read over the list of names and the dates of reception and dismission gives an impression of a rapidly moving procession. Many remained in this fellowship a short time only, while studying, or while educating their children. Those who have been enrolled here are scattered over the whole round world. The sun never sets upon members of this church.

Scarcely a communion has passed without accessions. The total number received to 1889 is two thousand one hundred and fifty-seven, of whom nine hundred and twenty-six were received on profession of faith. The annual average of additions in twenty-nine years is seventy-four, the highest numbers being one hundred and twenty-five in 1873, and one hundred and sixty-six in 1887.

From the very first, we are told, it was greatly desired that the church should have the exclusive service of a pastor. Yet during only twelve of its first twenty-nine years was this hope realized. It was possible to secure most excellent preach-

ing from professors, and a church that could hear such men as the Fairchild brothers, Peck, Ellis, Mead, Smith, Foster, Wright and others, found it not impossible to thrive and grow without a settled pastor, for even ten years at a time. Yet this was not their ideal.

The first pastor was Rev. Miner Wynne Fairfield, who remained four years, leaving in 1864. He is spoken of as "an earnest, faithful and acceptable pastor, who carried the church successfully through the depressed and discouraging period of the war, and the difficulties of its early experiences." His wife was a sister of President Fairchild, and now resides in Los Angeles. (A grandson graduates this spring from the Seminary and goes to join the Shansi mission in the summer.)

Not until twelve years later was a second pastor called. Committees were often appointed and instructed to obtain one as soon as practicable, but at least once a majority vote is recorded against making an attempt to secure a pastor.

In 1876, Rev. William Kincaid, of the college class of '65, and seminary, '67, was installed and continued until 1882, when ill-health compelled him reluctantly to resign. The records speak of the regret of the church that "this relation of pastor and people which has existed for six years, and more, with so great profit and satisfaction to all must be dissolved." A former member of the church writes: "He was a true, strong, preacher and pastor, always in sympathy, and quick to give wise and safe counsel, and to help in all church enterprises as a safe leader. He was deeply loved and his friendship was prized as most dear."

After an interregnum of four years, Rev. R. G. Hutchins was called from Minneapolis. He is spoken of as "a popular preacher, attracting the young people as he brought to their attention things 'new and old' in a winsome way." His brief pastorate ended after two years when he resigned, as he considered that the health of his family required a change of climate.

In March, 1889, the church voted unanimously to call Rev. Henry M. Tenney, pastor of the First Congregational

church in Cleveland. The call was accepted, and he was installed May 16th, 1889.

In the future history of this church it is unlikely that problems should arise of greater importance, or of greater difficulty than those that confronted the founders—the noble-hearted men and women who bore the burdens and heat of the early days. They have entered into rest and we enter into their labors. May the problems hidden in the future be met with equally intrepid faithfulness and courage.

HISTORICAL REVIEW

OF THE SECOND CHURCH, OBERLIN, OHIO, FROM
1889 TO 1910.

REV. HENRY MARTYN TENNEY, D. D.

I. Tim. III:15.

Such this church has sought to be during the half-century of its existence. Such it was established to be by its founders and fathers. God, to those who have worshiped here, has been no unknown and unknowable being, no absentee God; but the Infinite Father, the source of all that exists, in whom we live and move and have our being, manifest in his works, revealed personally in Jesus Christ our Lord, and present and active ever in the Spirit.

And the truth of God, as it has been understood here, is no figment of the imagination. It is the reality and totality of things and relations in God's universe,—all that is made real by the indwelling and energizing of him by whom all things are made, by him who could say of himself, "I am the truth."

And the ideal of humanity, personally and socially, and the ideal of the world is to be realized, as we have believed, only as the truth of God in Jesus Christ is apprehended by men and appropriated and lived.

These, as I understand it, are supreme facts for which the church stands in the life of the world, and for which this church has stood and still stands. Nothing that is of the truth is alien or indifferent to the church of the living God. And nothing that is unreal, untrue, unrighteous is germane to it. It seeks its unfolding and verification, let that unfolding and verification come from whatever source it may; and it seeks to bring all life into conformity with it, because conformity to the truth is harmony and fellowship with God.

Thus, as an organized entity in the world of men the church of the living God is the pillar and ground of the truth, It stands for the truth as does no other institution among men. It is the ground upon which the edifice of Truth rests; the pillar by which it is supported. This is especially true of the truth with respect to God, and with respect to the relations which men sustain to God and to each other. This is true of each local church organization, because, in spite of manifold imperfections, the local church is a member of the great church universal, and within the range of its influence, it has the mission of the church universal to fulfill and the work of God to do.

Of the earlier years it does not belong to me now to speak. That history has already been traversed in the address of last evening, and will be further brought to view during these anniversary meetings. The part assigned me is a review of the twenty-one years now closing of the present pastorate. These years have witnessed in the life of the church no cyclonic changes, no events which the world counts remarkable or sensational. There has been the steady procession of the days and months and years, and the varied activities of the work and worship of the church, as the duty of every day has seemed to require. Nevertheless the changes of these years have been many and important—changes that have been inevitable because of the passage of time, changes that have been due to a rapidly shifting environment here and in the world about us, changes that have been compelled by new points of view and new aspects of the truth, changes as we hope and trust because of the progress of which Tennyson sings when he says:

“Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widen’d with the process of the
suns.”

It is in no boastful spirit that this is said, for we may have suffered reactions also; but in the spirit which recognizes what ought to be in any like period, and what may be, and what would be shameful were it not.

Looking back then through these years to the church as it was twenty-one years ago, I wish to note first the people who were active in it. They were a goodly company. There were few churches then, as there are few churches now, that could number in their fellowship so many men and women of the simple life, of sturdy strength, of clear-minded intelligence, coupled with humble and absolute devotion to the truth and to Christ; men and women who believed thoroughly in the means of moral and spiritual salvation and cultivation provided by the church, and who used them so faithfully. The membership of the church numerically in October of 1889 was eight hundred and twenty-seven (827), a larger enrollment than we have today. There were reasons for this which are not to be overlooked. There was the continuing spirit and power of preceding pastorates, and the strong and healthful sentiment and wise leadership of the entire membership, which held the church at a high level of efficiency during periods of pastoral vacancies. Then the movements which now lead so many of our young people to unite early with their home churches, and to keep their connection with those churches during their college years, was only beginning to be felt. The Christian Endeavor Society was new in the land and the world, and no such Society existed at that time in this church. The College Christian Associations also were not yet in sight. A much larger number, therefore, came to College to receive here for the first time the religious impressions which lead to conversion, and to union with the church, and came to receive these impressions from the church itself directly, than is now the case. And it must further be said, that the popular reaction against the church and indifference to the church, which has so characterized the opening years of the Twentieth Century, was then only beginning to cast its shadow before; and that the College, to a far greater degree than at present, by organization and prevailing sentiment, made the church a part of its own life, a factor in the training of the whole man for a whole manhood —the pillar and ground of all truth, of all academic and scholastic training. The student enrollment in the church, there-

fore, was large—of the resident members 147 in 1890. Careful revisions have been frequent too in the later years, and earnest efforts have been made to keep in touch with absent members and to lead them to connect themselves with their local church organizations. Of the Board of Deacons of that day one only is now living,—President Henry C. King. The others were honored men, whose names we are glad to recall: Dr. Dudley Allen, and Dr. Siddall, Deacons J. S. Peck and A. Manley, Professor Albert A. Wright and George W. Waite our superintendent of schools. Professor Rice and Mr. Waite were members of the Board of Trustees. Mr. J. B. Clarke was our Treasurer, and his gifted daughter, Laura A. Clarke, entering then upon those martyr years of physical suffering, was his assistant. Professor Rice was our Chorister, and also the assistant of Mr. E. P. Johnson in the Sabbath School and its organist. And in the membership of the church, and occupying these pews, there were men and women the lines of whose lives have gone out into all the earth, and whom today we honor ourselves by calling blessed. President Fairchild was always and easily first here as elsewhere,—so calm and self-controlled and strong; his presence and the light of his countenance a benediction. And here, was Professor Ellis, erect, alert, earnest in spirit and wise in counsel; and Professor Shurtleff, and Albert Johnson, and Dr. Noble and Dr. Spear, and Mr. Hatch and Principal White, Missionary Wright, and many others whose names we now mention lovingly and cherish tenderly; and with these their companions in life, and the ministering women not a few, as worthy every whit, and their families with them. Time in its flight has borne the great majority onward. Of the 827 then upon our rolls less than ninety, are in any wise connected with us now. There are family names that are almost lost to us. The Fairchild name remains, but of the eleven who bore that name upon our rolls in those by-gone years, not one is left. Of ten who bore the name of Johnson, but two remain. There were twenty-one Wrights upon our roll twenty-one years ago, but six of whom are with us still. Of our student members at that time

not a few have borne fruit that abides, and have finished their course. Our Shansi martyrs were all upon our rolls and with us then: Ernest Atwater, and his wife, Jennie E. Pond, who laid down her life in China before the terrible massacres came; Frank W. Davis, whose family are with us now; George L. Williams, and Rowena Bird. Our vestibule tablet and the Memorial Arch honor their memories, as we hold them sacred.

Of the sixty-five (65) members of this church who have served as missionaries in the foreign field during the fifty years of its history, forty-two (42) have been members with us during this pastorate; thirty-five (35) are still engaged in foreign service, and twenty-four (24) are enrolled with us still. To these should be added four others, as truly missionaries as any in the foreign field,—Rev. and Mrs. S. G. Wright, missionaries among the Indians, and Messrs. Fei and K'ung, our Chinese brothers, who, independent of our national missionary boards, are doing splendid work among their own people in China. The names of between seventy (70) and eighty (80) children of missionaries also appear upon our rolls.

During the present pastorate the church has received into its fellowship twelve-hundred and twenty-seven (1227) members; by letter, 820, on confession of faith 407; an average of more than sixty a year. In 1899, to make possible a closer union with the church of students and temporary residents who might desire to retain their membership with their home churches, a form of Associate Fellowship was adopted, into which fifty-four (54) persons have been received, who are not reckoned as members in our published reports. It would be profitable were there time to dwell upon names of those who have been connected with us in the later days, and who have either finished their course, or have gone out into the wide field of the world and are doing the work to which God has called them, and for which they made preparation here.

For a few too brief years President and Mrs. Barrows and their children, with their rich and inspiring personal and social life, were with us, leading us always in the best of things. We remember them gratefully today. And earlier

there were Dr. and Mrs. Barton, now of Oak Park, Ill., President Doggett of the International Y. M. C. A. Training School of Springfield, Mass., Dr. VanHorn of Seattle, and Prentiss of East Hartford, Conn. These are but representatives of many others to be found in all lands, and engaged in almost every form of worthy service to which men are called.

But let us turn to the organizations of the church. The organizations of the women of the church, the Women's Foreign Missionary Society, uniting the women of both the First and Second churches, and the Ladies' Society antedate this pastorate, and have continued through the years with little change of form, but with an efficiency rarely equalled in organizations of like character elsewhere. The history of these organizations abundantly deserves the especial treatment which it is to receive. Upon the Ladies' Society has depended in large measure the social life of the church here at home, in our rapidly changing community, the importance and religious value of which comes into increasing recognition as the years go by, and for the furtherance of which an especial lady assistant has been appointed by the church in the person of Mrs. James T. Fairchild.

The Sabbath School, for thirty-seven years of its history, has known but one Superintendent, Mr. E. P. Johnson, and his connection with the School has been continuous during its entire independent existence until his retirement at our last Annual Meeting, at the beginning of the New Year. Mr. E. J. Goodrich, as Superintendent of the school of the mother church, served for a like extended period; but in the churches of the land it is safe to say that few, if any such records of guidance in the teaching of successive generations of Sabbath School children and youth in the Word of God, have been made. The value of the earnest, faithful, loving service which has thus been rendered—who can estimate it. During these years, and especially in the more recent years, the Superintendent has been supported by a strong and wise Sabbath School Committee, and always by many devoted teachers. The Primary Department, under the direction of a succession of peculiarly gifted

teachers, has been and is a peculiar power in its gracious influence over the little ones, and in their homes as well.

Until compelled by the infirmities of age to give it up, President Fairchild maintained his adult Bible Class, which was continued for some years by Dr. Pond. Bible Classes for students and others also have been conducted for different periods by members of the College Faculty, and such a Class is now conducted by Professor Kemper Fullerton. Two factors, however, have diverted attention largely from the Bible Classes of the church. One is the Bible study of student groups under the direction and organization of the College Christian Associations; and the other is the wide interest both of students and of the people of the community in the Class conducted by President King, which has become one of the important institutions of the Oberlin religious life. Organized originally as a Training Class for personal Christian workers, it has developed into a general and popular Class for Bible study, in which the contents of the Books of the Bible are unfolded in a way so scholarly and practical and helpful that few who are able to attend upon it, are willing to deny themselves its opportunity. While not related organically to this church, President King's connection with the church, and the attendance of so many of our congregation upon this Class, render it fitting that it should receive especial mention in our history.

In 1890, under the leadership of John T. Ellis and Bernard G. Mattson, students then, the Christian Endeavor Society of the church was organized. Ellis early finished his work on earth. Mattson is now the Pastor of the Congregational Church of Mansfield, Ohio. This Society has been a blessing, and proved a training school for successive generations of the young people especially of the community. For many years all those who called themselves "young people" were members of the Society, and many College students besides, and the older members were especially helpful to the younger. In the later years the College Y. M. and Y. W. Associations have perfected their organizations, and have developed unus-

ual power. And these have gathered into their membership in larger numbers those of our young people who are connected with the College, and our Christian Endeavor members are now drawn chiefly from those who are in the higher grades of the Public Schools and from the High School. And this has seemed to call for a degree of "elder-brothering" and guidance which the church has sought to supply by the appointment year by year of an assistant to the pastor from the students of the Theological Seminary, a form of service, in this and other directions, which has been gratefully appreciated by the pastor, and helpful to the church. In addition to the Senior Endeavor Society a Junior Society, for the younger boys and girls, has been brought into being, and has proved its worth. It is at present under the wise and loving guidance of Mrs. H. A. Schauffler.

The financial aspects of our work demand our attention in this review. This church has always sought to keep to the front its strong belief that in the use of our means, as God has prospered us—in the support of the church and of the missionary enterprises of our denomination—acceptable worship is offered to God, and needful and brotherly service is rendered to men.

Years ago the method of free seats in the galleries, of pew-rentals upon the floor of the audience room, and of pledges and weekly offerings both for current expenses and benevolences, was adopted and has been continued without material change. Recently the Apportionment System of the National Societies has been adopted, and a definite Budget has been presented at the beginning of the church year. This Budget proposes to raise for the present year, for instance, for current expenses, \$5,500, and for Benevolences the \$1750 apportioned us. Other objects than those of our National and State Societies, with a single exception, are not presented publicly for the contributions of the church. The exception named is that of the Anti-Saloon League. Organized in Oberlin under the initiative of Dr. Howard H. Russell by our united churches early in the period under review, for the purpose of welding to-

gether the temperance forces of the state and nation in an aggressive warfare against the saloon and the liquor evil, that institution has always received the hearty support of our people; its representatives are welcomed to our pulpit, and pledges of yearly offerings are made on its behalf.

An accurate report of the contributions of the church for all purposes during these twenty-one years, cannot be given. Of individual gifts to objects local and national, which have appealed to our people, no complete record has ever been made. For many years the contributions of the church to the Anti-Saloon League were not reported.

Taking our statistics as they appear in the Congregational Year Book, the contributions of the church during these years have aggregated about \$159,920. Of this amount \$110,302 has been used for current expenses and church improvements, and \$49,618 for Benevolences, \$16,191 of which has been given to Foreign Missions. At the beginning of this pastorate the church had resting upon it an indebtedness of about \$2500, the balance of indebtedness incurred in the purchase of its parsonage. Improvements in our house of worship and repairs were made as occasion demanded, individual Communion Cups were introduced, and the cost, when necessary, was added to the indebtedness; but in due time it was all discharged and the account closed from the current income.

Early in 1904 the kindness of the church to its pastor found expression in the grant of a leave of absence for four months, and in the gift to him of a fund which made possible a place in the Cruise of the Eight Hundred to the World's Fourth Sunday School Convention which was held in Jerusalem, April 17th of that year.

The inspiration of this movement, and possibly the absence of the pastor, led to the inauguration of an effort to secure extensive changes and improvements in this church edifice. For this purpose especial subscriptions, covering a period of five years, were invited and received. The improvements were made—much more extensive than were at first anticipated—and since that time new windows have been introduced,

the heating plant improved, much needed repairs put upon the organ, and electric motor installed, and the church lighted by electricity,—all at a cost of between \$14,000 and \$15,000. The subscriptions have been paid in full, the indebtedness discharged, and the trustees report a balance in hand for new furnaces to be added the coming season. Believing that a change in the parsonage will be to the advantage of the church and its pastor, the present building has been sold to the College, and the money is in hand for the purchase of a new parsonage when the church shall so direct.

During these years the pastor has had no anxiety with respect to financial matters and no responsibility. This remarkably creditable exhibit is due first to the generosity and Christian principle of the membership of the church, of whom very few are of independent means; and then to the able management and wise supervision of its trustees, of whom during its reconstruction period, Dr. Charles E. St. John, then Dean of the College, now connected with the Mt. Wilson Solar Observatory of California, was Chairman, and associated with him, Messrs. Martin, Miller, Jameson, Morrison and the faithful Treasurer, Frank J. Dick with Mrs. Dick as his assistant. It is fitting that especial recognition should be given to those who have so wisely and faithfully administered the affairs of the church, and have provided favoring conditions for the accomplishment of its work.

Of the real work of the church in its spiritual aspects, it must be said, I think, that the ideal of success, as it has existed in the minds of our membership, has not been predominantly that of adding names to our rolls. Perhaps this has not received the attention that it deserves. Here, as elsewhere, there has been felt a reaction from so-called revival methods and the revival spirit, which has been at times, I think, extreme. In union with our sister churches of the community revival efforts have occasionally been made, and with varying degrees of success. Two only, however, during these twenty-one years have been of a character strongly to affect the community and the church. The first was in the autumn of 1890 under the

leadership of Rev. B. Fay Mills, when the meetings were held in this church. The second was in the winter of 1907, under the leadership of the Rev. Milford Lyon, when the meetings were held in the especially constructed tabernacle upon the campus. These efforts united the Christians of the community, deepened the sense of personal responsibility, and largely increased the accessions of converts to the churches. They were needed efforts, and were productive of much good. And yet there has always been a deep undertone of feeling that equal results, without accompanying reactions and individual failures, might be, and ought to be, secured by Christian fidelity in the home, and by the faithful use of the means of grace provided in the stated worship and instruction of the church. The ideal of the church, therefore, has been fidelity in these directions,—fidelity in sowing the seed and in cultivating the spiritual harvest, with faith in the prophetic promise,—“For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it to bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

Our ideal has never been reached. We have never made all that it is the privilege of the church to make of personal influence and personal effort, of the mid-week devotional service, nor of the Men’s Club organized in these later years; nor have we given all the encouragement and guidance that we ought to the work voluntarily undertaken by the members of the College Christian Associations with our boys and girls. We have given, I think, not too great, but a too exclusive attention to the public services of the Sabbath, where all classes assemble for worship. These services have always been services of power. They have changed in atmosphere and character somewhat with the changing conditions of the community and of College life, with the removal of the requirement of church attendance from the student body, and with the development of the College Associations.

In these services a compelling factor has been the part that praise has had under the leadership of our Choir. A service of spiritual power is largely made or marred by its music. It must be worshipful music, devotional, worthy,—an expression in which, in heart if not in voice, all can join in uplifting adoration and thanksgiving and supplication to God. And in such a college and conservatory community as is this there rests upon those who lead in the praises of the sanctuary the peculiar responsibility not only of making the service as ideally worshipful as possible for its own sake, but of building up in the minds and hearts of the many youthful musicians who constitute the Choir, and who are to become leaders in the churches of the land and the world, the same ideals of what the service of song and praise in the church should be. During the years of this pastorate the pastor has always been made to feel that he has had behind and supporting him, a Choir that was apprehending these high ideals, and was seeking to realize them. In Professor Andrews, who has presided continuously at the Organ, and in Professor Rice, so long the Director of the Choir, and in Professors Kimball and Adams his successors, he has recognized the earnest, devotional and worshipful spirit and purpose which regards the music of the church not as an end merely in itself, but as a means of spiritual uplift and blessing. And in the membership of the Choir, changing through the changing years, he has felt the quick and deep response to these high aims. So that the Choir of this church has come to seem to the pastor a part of his own life, and its members, even though he could not call them all by name, as members of his own family, and partakers with him in the highest service, which it is given to men to render in this world. And this is the feeling which, as I have no doubt, has inspired the hearts of the members of this entire congregation in large degree toward its choir during these years. As the pastor has had occasion to worship with sister churches far and wide throughout the land it has been an immense satisfaction to meet with former members of the Choir, leaders now in the service of song in these churches, to recognize

their high ideals and successful attainments, and to realize that the seed-sowing here is bearing its abundant harvest throughout the world in making more real and worthy and exalted the praises of the Lord in the sanctuary.

As contributing to the unity and dignity of the Choir, and to its sense of devotional partnership in the worship of the church, the use of vestments, and the afternoon Vesper Service, instituted some years since in part to aid in solving the troublesome problem of the second service, have been greatly helpful. The Vesper Service has also served to draw into a closer fellowship members of the community and vicinage not connected with any of our churches, members of our sister churches also, and thus contributes its part toward the unification of our religious life, and toward the enlargement of the sphere of influence of Choir and church together. It is not a Sunday afternoon Concert; and the opportunity which it affords the pastor is one which he has learned increasingly to prize.

A marked and most grateful feature of the life of the church in the community, to which emphatic testimony should here be borne, is the cordial and cooperative fellowship of our sister churches and their pastors. The Christian brotherliness of Dr. Brand until God called him hence, and of Dr. Bradshaw, and of the membership of the mother church, of the ministers and members of the other churches as well, has been well nigh ideal, has been spiritually quickening, and has enabled us to realize the meaning and the possibilities of Christian unity the world over. And this spirit of unity has been promoted in these later years by the union of the churches about the campus in the evening service during the college vacation periods.

As this Anniversary occasion anticipates so nearly the conclusion of this active pastorate, a word may be expected with respect to the pastor's part in the ministry of these years from his point of view. There is much that he would like to say did time permit. Every day of these years has been to him a gracious opportunity, and the fellowships of this ministry, in

the midst of the youthful and abounding and abundantly promising life of this College community, have been a gracious privilege. Would that both opportunities and privileges had been more worthily and fruitfully employed. In comparison with the hard conditions and discouraging surroundings in which so much of the most important Christian work is, and must be, carried on, the pastor has often felt that his was a too highly favored lot, and that he ought to be out in some one of the hard fields of the foreign or the home land. There has been the memory of providential leadings, however, from which he could not escape, and the consciousness that whatever of influence for Christ one does exert here, however hidden and unrecognized it may be, is sure to be, in the characters and inspirations of this steady on-going current of young people—the leaders and educators of the near future—as the leaven which is bound to work mightily for the leavening of the whole lump. This has been and must ever be the abiding inspiration and attraction and apology for pastoral service in this church and community. But highly favored as is the lot of the minister here his task is not altogether easy. It means not a little to one's feelings to face here Sunday after Sunday, not only the alert and inquiring young people who gather here, but their specialized instructors who are hearing for them and for themselves also. It has meant much to face in these pews in the years gone by men at whose feet the pastor would have been glad to sit, for whose utterances the thoughtful and reverent of the world have waited and listened, and whose voices from this pulpit would have been the most welcome of all. The unfailing forbearance and courtesy and strong support of these fathers and brethren in the Lord can never be forgotten. And it has meant much to have been called to minister here at this peculiarly transitional period of the closing decade of the 19th and the opening decade of the 20th Centuries. It is often said that within this period greater changes in thought have taken place than in any other much longer period in human history. To these changes one could not be oblivious, nor indifferent, nor could one stand still. And

in the midst of the changes, as they have slowly progressed, as their reality and significance have dawned upon our view, the work of the ministry must needs be carried on, and sermons prepared and preached Sunday after Sunday while the reconstruction of one's own views of truth has been in progress. The work has been comparable to that of the engineers who are called to readjust foundations, and build bridges anew over wide and deep rivers, while swift and heavy laden railway trains must be kept continually passing and the traffic unbroken.

It is not so much with new truth that we have had to deal as with old truth in new relations, and seen from new points of view. The change in the realm of theology and religion has been not unlike the change from the Ptolemaic to the Copernican system in astronomy. There are the same earth and stars and sun in the heavens; but the change of view is from the earth center to the sun center. So in our theological and religious universe. There are the same great factors and facts; but their relations, as we are coming to see them, are changed. And the changes root themselves in our view of God and of his relations to the universe and to man. And the changes, as I apprehend them, are from the predominantly objective thought of God to the subjective and interior; from the predominantly transcendent to the immanent and universal. And the thought of the work of God in the world and in man is changed from that of mechanism to that of life. Divine sovereignty, immutable law, human freedom and responsibility, outworking reward and retribution, the Bible the Book and revelation of God, the divinity and lordship of Christ, redemption through the cross,—these are all abiding realities; but God in us, as well as over us, law in us rather than upon us, the truth and revelation of God communicated in and through the experiences of men, of which the Bible is the divinely inspired and collated record, Christ crucified in us the hope of glory and the inspiration and power for service. "Christo-centric," is the one word which defines the new view-point. Religious in *life*—the life of the personal and ever-present God in the

hearts and minds of those who receive him in Jesus Christ, and are responsive to the guidance and teachings of the Holy Spirit. And true life is religious. The perfect indwelling of God ensures a perfect manhood. The perfect indwelling of God in all men ensures, and must eventuate in a perfect society, and the answer to our Savior's prayer,—“Thy Kingdom come, Thy will be done, as in heaven so on earth.” It is to this conception of God in Jesus Christ toward which, through these years, as I now apprehend it, we have been moving,—a conception which has for its philosophy Spiritual Monism,—the Creator Spirit, over all, in all, God blessed forever,—a philosophy which sweeps materialism from the face of the earth, and which awes and humbles us and constrains us to hear anew, and to heed the words of Jesus to the Samaritan woman,—“God is a Spirit, and they that worship him must worship him in spirit and in truth,” and which puts into the Fatherhood of God and the Brotherhood and unity of men an all-compelling imperative.

Toward a theology reconstructed upon these central truths, and drawing its material from the study of the Bible in every possible way, textually, exigetically, historically, archeologically; as a literature, and spiritually not only, but from the study of nature in science and of man in psychology,—I believe that we have been and are moving. The movement is of the Lord, and led by his Spirit. That the period under review should have been one of unrest and anxiety, and measurable reaction, was inevitable, and that the faith of many should be shaken. Like the blind man of the miracle of Jesus, who when his eyes were first opened saw men as trees walking, so we have seen nothing clearly. Slowly the vision is clearing. Life has proved itself to be a long school-day for the ministry and at the end of it one feels himself best fitted to begin it. Nevertheless during the changes of the years the pastor has felt no call whatever to proclaim his doubts, nor uncertainties, nor feelings after truth. He has had no belief that any one could be interested in, or profited by, what he has not believed, or by negations. He has not felt that it was his place to attack the views and conclusions of other men. Polemics certainly have

their place, and are necessary to the threshing and winnowing of the chaff from the wheat of truth, but the pulpit platform has never seemed to me to be built for a threshing floor. Positive truth needful for the souls of men, for the establishment of character, for the inspiration of service, for the resistance of temptation, for the comfort of sorrow, for the assurance of the life eternal,—the great truths of Jesus Christ our Lord and of his Word, have always been at hand however poorly articulated, and to these it has been the aim of this pulpit to bear testimony. Not with the exultant confidence of the apostle John, expressed in the introduction of his first epistle, but with some desire at least that it might be true, has this ministry been prosecuted: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: and these things we write, that our joy may be fulfilled." It is the faith which authenticates itself convincingly to one's own mind and heart, a faith fused in the fires of personal experience which it belongs to the pulpit to preach, that it may instruct in righteousness, warn from sin, win to Christ, establish in character and inspire for service.

We have come to the dawn, as I believe, of a constructive period, and the demand is strong for a wrought out reconstruction of the truth as it is in Jesus, more complete than has ever yet been written or possible, and its clear application to every phase of our complex personal and social life. And multitudes are looking toward Oberlin for the accomplishment of this work. It is the open opportunity for our devout scholars and teachers here now, and for those who are to come. Profoundly grateful and helpful have been the earnest and constructive thinking and teaching of the Masters in Israel here,

—the unswerving loyalty to Jesus Christ our Lord, the strong emphasis upon the worth of the person and the friendship of Christ, and upon the adequacy of the gospel of Christ for complete social as well as personal salvation.

And as for the future, near though the sun-setting of active personal service may be, it is like looking for the morning, and the joy is like that of the friend who already hears the bridegroom's voice. And this joy is enhanced by the fact that there may continue still some silent partnership with you in this fellowship and work which is to hasten the fulness of the kingdom in its coming, when he whose right it is shall reign, when he shall see of the travail of his soul and be satisfied.

The SECOND CHURCH CHOIR

BY GEORGE BENNETT SIDDALL, ESQ.

Fifty years in the history of human institutions is not a long period, but in the lives of individuals it stretches almost beyond the span of memory. Of those who came out from the old First Church to form the new, only a few remain. It is well, therefore, to glean from the memories of the living the golden treasure of fact and experience, in order that the history and traditions of this church may be preserved. If simple facts are truthfully recorded, men and their deeds assume right proportions with the passing years. "The crooked is made straight and the rough places plain." Time mellows, softens and glorifies the good, and corrodes and destroys the bad.

I have been asked to speak of the place which the Choir has had in this Church since its organization in May, 1860. I suppose that I am given this privilege because of my somewhat long connection with both Church and Choir and my continued interest in them since the days when I used to be here. I may be pardoned then, if, before addressing myself to the subject, I indulge in a personal word of reminiscence and appreciation. Next to that room in yonder house on West College Street in which I was born and where my mother sits before the open fire with folded hands, happy and serene, this room is to me the dearest spot on earth. I never come within its doors but that the flood gates of memory are open wide. I was baptized in the old chapel which stood across the way. When this edifice was completed, I came, a tiny chap, into the primary class of the Sunday School below, to sit at the feet of Minnie Ellis-Daniels, and listen to "that sweet story of old," never more sweetly told. In yonder pew my father and mother and we five boys gathered every Sabbath with unfailing regularity. Blending with our boyish singing of the hymns was the sweet tenor of Professor Cowles, who sat behind us. We listened with wonder and awakening sense to the gentle words of Professor Mead, to the finished rhe-

toric of Professor Smith and to the well rounded eloquence of Professor Ellis. Sometimes our minds wandered to the woods, the flowers, the fishing in Plum Creek, our old swimming hole or the skating on Wright's pond, and, not infrequently, the littlest of us fell asleep under the protecting arm of father or mother. On July 5, 1885, I stood alone before this pulpit and declared to Professor Ellis my faith and was admitted by him to membership in this church, and I again declare unto you my belief in the essentials of that faith. I played the violin and sang in the Choir for seven or eight years. I was first introduced to the girl who is now my wife around here under the gallery at my left one evening after choir rehearsal. The first time I ever heard the "Messiah" it was sung by the Musical Union, while I sat up yonder in the gallery with my brother John, fast asleep, with his head in my lap. From this room we buried Professor Rice, the dearest friend of my younger days, and so, as I return in later years, I find it hallowed with memories which, to me, are sacred. Pray God that its foundations rest upon the Rock and that its vine clad walls may withstand the mold and decay for many years to come.

On the third day of May, 1860, a goodly number of the members of the First Church met pursuant to call for the purpose of organizing this church. The membership of the parent church had grown very large and the congregation could hardly be seated in the auditorium, so it seemed wise to the fathers to found another church. Since its organization in 1834, the singing of the choir in the First Church had had a very important part in its services. The membership of the choir from the beginning was large and the value of its work was magnified, particularly by Mr. Finney. Prior to the organization of this church the First Church choir for many years had been led by Professor George N. Allen, a gentle, sensitive man of lovely character. President Fairchild in his "Oberlin: The Colony and the College" says that "Professor Allen's Christian earnestness seemed to require music for its best expression. The violin was his special instrument and he claimed no skill in the use of any other; but his soul seemed to animate almost any instrument that he

touched." The old church had a two manual pipe organ, with a pedal keyboard, whose tone is said to have been noble and majestic, and in its day and generation was regarded as being an instrument well suited for its purpose. It took some courage and self sacrifice on the part of those pioneers to leave behind the preaching of Mr. Finney and the inspiring singing of that great body of musicians, but they brought with them their high ideals,—and Professor Allen and John M. Ellis, who was then the professor of Greek. On May 5, 1860, the organization of the church was completed by the election of officers, and at this meeting it appears from the church record that "J. H. Fairchild and U. Thompson were constituted a committee to act jointly with a committee of the Choir to provide seats for the use of the Choir in the Chapel." According to the choir records, its first meeting was held on May 11, 1860, when Professor G. N. Allen was elected first chorister; Professor J. M. Ellis, second chorister; Alexander Brown, third chorister; S. J. Marshall, secretary, Alexander Parker, treasurer, and L. A. Hubbard librarian. From that time on, the organization has continued, with none of the usual vicissitudes of church choirs and with ever increasing power for effective service.

During the first ten years and until the building was erected in 1870 the congregation met in the College Chapel, which stood across the street upon the Campus. I have the faintest recollection of that building as it was in those days. Like the majestic elms which stood about it, it filled my boyish heart with awe, for it seemed so big and grand; and indeed it was a stately building until the fathers, yielding to modern needs and ideas of architecture, removed the belfry which crowned its eastern gable, built the addition on the south side and put in a gallery. In those days the pulpit was in the east end of the auditorium. The seats were old fashioned church pews. Up over the pulpit and high up against the ceiling was the choir loft, and here our splendid Choir of today had its beginning and here Sabbath after Sabbath gathered its twenty-five or thirty faithful singers and sang their Maker's praise, accompanied by a little reed melodeon. All honor to that group

of self-sacrificing singers. Some of them are with us today. E. P. Johnson early became a member of the Choir. He was examined and admitted in June, 1860, and continued in that membership for more than ten years, to cheer and help with his rugged voice and willing heart. C. N. Pond was one of the first secretaries and later filled the offices of second and third chorister. Professor G. F. Wright, who has been singing ever since while seeking to solve the mysteries of the ages, contributed his sweet and resonant tenor. Miss Mary Shafer, with her artistic taste and sympathetic voice, came in later.

The choir masters of those days were men of character and skill, and had a proper conception of the place which the service of song has in the church. Professor Allen left the somewhat exalted position of leader of the First Church choir and took up this humbler service, but, because of failing health, did not long continue. He was succeeded by Professor Ellis, whose musical training was only such as he had obtained while a student in the College and Theological Seminary, but nature had endowed him with a splendid voice and the genius of leadership, and the Choir flourished during the five or six years when he wielded the baton. He was succeeded by S. S. Calkins and later by C. D. Nettleton, the father of Minnie Nettleton-Ball and Camilla M. Nettleton, both of whom were afterwards members of the Choir, singers of ability and trained musicians. C. A. Bentley, the father of Will Bentley, who was graduated from the Conservatory in 1883, was chorister in 1868. I remember him distinctly as our teacher of music in the public school in after years. He taught with his violin and played as he sang. I can see him now with his fiddle—he called it a “fiddle”—tucked lovingly under his chin and with his spectacles on the end of his nose. He was a dear old man, whose very presence inspired us to sing. His service as chorister must have been greatly appreciated, because the Choir members themselves raised a purse of \$35.00 for him, while the church appointed a committee to raise \$100.00 more to give him as a mark of their appreciation. This was the first compensation ever paid to a choir master.

In those days the position of second or third chorister

was no sinecure, inasmuch as these officers were frequently called upon to drill the Choir and conduct the service. Among those who served in such capacity were: Henry S. Bennett, whose family now lives in Oberlin, Amzi L. Barber, J. H. Laird and my father, Dr. James F. Siddall.

During the early history of the Choir, there was an apparent lack of men singers. Reading between the lines of the records the reason for this is clear. In 1861 E. R. Stiles, whose children afterward sang in the choir, was secretary. He records a meeting held on March ninth of that year. The next record is of a meeting held in April, from which I quote the following:

"The Secretary having enlisted for the war, thus relinquishing all right and title to the office of scribe, Henry S. Bennett was appointed Secretary pro tem."

In 1869 it is apparent that doubt existed somewhere as to the qualifications of all the singers, and it was deemed advisable to re-examine the entire membership. I quote from the choir records of September fifteenth of that year:

"The Choir met for re-examination, according to appointment. Messrs. Nettleton, A. A. Wright and E. P. Johnson were the examining committee. The members were called out for a time by quartets to display their musical talent. When the sopranos had all taken their turn the remaining basses, poor unfortunates, were compelled to lift their trembling voices alone. After two hours spent in this delightful manner the committee expressed itself satisfied and the Choir adjourned."

In the summer of 1869 Professor Rice and his wife came to Oberlin to assist about the commencement music. They came fresh from their studies abroad and with some experience as teachers at Hillsdale, Michigan. Shortly afterward they both received appointments from the College as teachers of music and cast in their lot with the Second Church Choir. In addition to being an excellent musician, Professor Rice was by nature an organizer and leader of men. He would have made a splendid executive in any line of business. He had the native ability necessary to manage a blast furnace or

a modern automobile factory, and for many years was a member of the College Prudential Committee and a director of the Oberlin Bank. His industry and energy were unflagging and were not confined to the ordinary working hours of the day. He was courageous and never flinched when it came to doing the hard and disagreeable tasks which are always the lot of strong men. Some people thought him stubborn and unyielding, but those of us who knew him best learned to know that whatever fighting he did was in a worthy cause. Beneath a somewhat brusque manner was a heart as tender as a girl's, and no man was ever moved by nobler ambitions. He wanted to make his life count as a moving force in this great Middle West. He contended that the study of music was worthy of the attention of strong, virile minds, and he strove valiantly to secure for it its proper place in the curriculum. He has left as a monument of his accomplishments that magnificent pile of stone on yonder corner, which is the home of the foremost school of music in this country. Mrs. Rice was a worthy helpmeet. Her lovely voice and charming personality were a perfect foil for her aggressive husband. May she long go in and out among us, to bless us by her presence and remind us of those stirring days. Professor and Mrs. Rice were invited to come into the Choir as members by Dudley P. Allen, now a distinguished surgeon of my city, who was then its secretary. Their ability was immediately recognized, and on October 31, 1869, Professor Rice was elected choir master, and continued to serve as such for more than a quarter of a century, when, in 1896, failing health required of him that he lay down the work.

When Professor and Mrs. Rice came to Oberlin, this house of worship was building, and in 1870 was completed, but not paid for. Nevertheless, Professor Rice had the courage, while the congregation was still burdened with this building debt, to take up the matter of securing a suitable pipe organ. He received small encouragement from the Trustees of the Church, but persisted, and was finally authorized to purchase an organ to cost not more than five thousand dollars, provided pledges could be secured to pay the interest on its cost for a

period of three years. The organ which stands before you today was purchased in 1872, and somehow it was paid for. It was dedicated by Dudley Buck. Miss L. C. Wattles, who, I think, came to Oberlin shortly after the arrival of the Rices, was the first regular organist. I need not speak of her long career as a teacher in our midst, but wish to recall to your minds that her services as organist in those days, modestly and unobtrusively rendered, had much to do with the effective work of the Choir. She continued to serve almost without interruption until 1883, when our present organist, Professor George W. Andrews, succeeded her. Professor Rice used to play the organ himself occasionally. He knew its keyboard, and he also knew its "internal workings." I remember that he used to keep a pair of overalls somewhere concealed about it, and not infrequently I have seen him after rehearsal put on the overalls, light a candle and thread the mysteries of its insides to cure some defect, while Uncle Stephen Boardley, who used to supply the motive power, waited anxiously on the outside. Mr. Andrews received some of his instruction from Professor Rice, and imbibed his spirit. I need not speak of his splendid ability, which, in its maturity, is constantly in evidence today, except to say that in my opinion no man now living in Oberlin deserves greater recognition for work well done.

With the coming of Professor and Mrs. Rice and the installation of the organ, the Choir which prior to that time was small and somewhat ineffective, grew rapidly in numbers. In the original plan for the church, the Choir loft was small, and when the organ was purchased it became necessary to enlarge it, and later it was again enlarged by carrying the front rail several feet forward, moving the pulpit platform and taking out several rows of the front pews. In 1880 the Choir numbered about one hundred, since which time it has grown until of recent years, not infrequently, applicants have been admitted to membership, but placed upon a waiting list, until vacancies in the seats could be found for them. In 1891, when I was graduated from college, there were about one hundred and twenty-five in the Choir.

During the days of Professor Rice's leadership the selections rendered were of the best, and were not infrequently chosen from the standard oratorios, but he knew better than to attempt works which his chorus could not thoroughly master. Perhaps we sang selections which were a little simpler than those which the Choir sings today, but I have sometimes thought that the service of the church lost nothing thereby, and I am sure that the Choir members became familiar with a class of music which they found to be suitable for use in the communities to which the most of them returned after their school days.

The chorus singers were, for the most part, chosen from the student body, many of them, of course, coming from the Conservatory. The soloists were usually teachers and voice pupils, and, while their singing was not always up to the splendid work of the chorus, it was none the less effective and interesting. Of those soloists we remember Professor W. B. Chamberlain, whose son sings bass solos in the Choir today. Professor Chamberlain had a beautiful tenor voice and rare intelligence. He afterwards became the Professor of Rhetoric and Elocution in the College and Theological Seminary and was for many years the leader of the First Church choir. Of the other soloists I recall Will Blackman, Dan Bradley, Fred Swift, G. LeGrand Smith, E. G. Sweet, Phil Hayden, Harry Clyde Brooks, Kate Winship-Morrison, Orrie Harrington-Peck, Lillian Jacques-Bradley, Myrta Hamilton-Berry, Adele Matthews, Margaret Jones-Adams and many others, whose voices echo in our memories today, and, Mrs. Rice, of course, whose experience and sympathy gave many of us faltering soloists confidence in our first efforts.

As I think about it now, it seems to me that almost every singer of any ability in town or College was in one or the other of the big church choirs. To learn to sing was the ambition of us all, with the result that the general musical intelligence of this community is far above the average. I wish the young people who are now in the Choir to know that I believe I could myself, standing on this platform today, select from this audience a

better and a larger chorus choir than sings in any church in Cleveland. This sympathetic congregation has had much to do with your success by its helpful criticism and receptive mood.

Upon the retirement of Professor Rice he was succeeded by Professor Arthur S. Kimball, who found in the work an opportunity for the expression of his refined taste and excellent judgment. He rapidly developed skill as a leader and quickly learned to command the attention, respect and support of his singers. I think it is fair to say that during Professor Kimball's leadership the organization has been brought to a state of higher perfection than ever before in its history. We regret that he cannot be with us to-day, but the church and Choir is fortunate in having, during Mr. Kimball's absence, the services of Mr. Charles Adams, who was in my day our bass-soloist.

In 1903, after much discussion, vestments were purchased, from which time the service has taken on a somewhat liturgical aspect and more in keeping with our modern Oberlin.

So much for the past. Of the present I need not speak. In the glory of our past and present we find security for the future. No one of us can estimate the value of this organization. We can not know what hearts are touched by this beautiful service; what loads of sorrow are lifted, or what white lights of clearer vision are shed about the individual as he sits here and listens to this singing, but I am sure that, if all of the persons who could bear testimony to the helpful character of this service were gathered here today, we should have a multitude of witnesses.

Mr. Finney died on the 16th day of August, 1875. He had almost passed from the scene before the time of my earliest recollection. I never heard his voice and remember to have seen him but once. I wish to record here one irrelevant, but perhaps interesting fact. On the summer day when he was borne to his grave the funeral cortege passed out West College street and by our house. We boys paused in our play to count the carriages in the procession as it passed. I remember that there were one hundred and forty-five. I have often wondered where they all came from, for the procession was nearly a mile and a

half long. The first carriage must have reached the cemetery before the last had started from the church. Such was the homage which this community and the whole surrounding country paid to this great man. As I have said, I saw him but once, but the picture in which he was the central figure is preserved upon the retina of my memory as clearly today as if it were but yesterday, and its significance is much more clearly understood. It must have been shortly before his death. He stood upon this platform. The church was full, the audience was seated, and the Choir was singing an anthem. Mr. Finney stood facing the audience, but with his head turned slightly toward the Choir in an attitude of rapt attention. His figure was erect, strong and commanding. His eyes flashed as they moved occasionally in their sockets. His was an act of unconscious praise and adoration and compelled us all. He was himself a skilled musician, with a full appreciation of the value of this service in the sanctuary, and the fire of his wonderful eloquence was always kindled to a white heat by the singing of the Choir. Music was with him the handmaid of religion, and he placed a higher value upon it than upon stained glass window, stately column or vaulted arch.

I estimate that some two thousand persons have at different times been members of this Choir. Many have joined the Choir Invisible, while some are here and the rest are scattered throughout the world, leading richer and better lives because of the happy days spent in this voluntary service. You, who sit in these seats and listen Sabbath after Sabbath to the preaching of our good pastor, whose calm wisdom and clear vision have been our inspiration and comfort all these years, in health, sickness and death, should thank God that you have such a preacher and such a Choir. And to you, who are now sitting in these choir seats and touching our hearts with your melody today, let me say that yours is a rich inheritance. We who have preceded you have created traditions and ideals which are now in your keeping. You sing better than we used to, and so you should; and, when you come out into the world to take your places by our side, may you also be better prepared to help make men kinder and more just.

The WORK OF A COLLEGE CHURCH

BY PROFESSOR FRANK HUGH FOSTER, D. D.

It gives me very great pleasure to be present at the fiftieth anniversary of this dear church by your special invitation. I remember that it is now not more than a fortnight from the exact anniversary, the twenty-sixth, of the day I first entered this pulpit. In the eight years I was in Oberlin my attachments to Oberlin and to Ohio grew to be very deep and strong,—how deep I was not aware when I severed my connection with the Seminary and left for the distant West. For some years thereafter I was engaged in pulling up roots that had sunk deep into Ohio soil, and they all bled as they came up. Among the strongest of these attachments was that of the Second Church, where I did my first public work in Oberlin, with which I was associated in those bonds which are among the sweetest that connect human hearts upon this earth, those of a minister and his people, and this attachment, I am glad to have an opportunity to say, exists today undiminished in my heart.

I am to discuss with you the Work of a College Church. I cannot do it, of course, without constant reference, implicit or explicit, to the work of *this* church and to the way in which that work has been performed. Memories out of my own time here, and incidents known to me from other times, will be constantly rising in my mind, giving color and freshness to the thoughts which I may be able to reproduce for you only in a much fainter and less attractive form. If it is in some degree an abstract discussion, it must necessarily be for me in large degree a generalization of the actual history of the Second Church; and if you who know that history well let your fond memories supply the examples and illustra-

tions which time will forbid me to adduce, then the sympathetic correspondence of our trains of thought, spoken and unuttered, will make our meditations at this time completer and more suggestive.

But let me remark, ere I pass to the consideration of my theme, that I do not forget that such a college church as this, has relations and duties outside of the college circle. It is a town church, as well, and must never forget this part of its constituency. With these duties, however, I have at present nothing to do. I select but one department of the work, that which pertains to the college, and wish, if you will permit me, to review the main elements of the work of such a church as this with the students of the college with which it is intimately connected. And, again, I might, perhaps, have restricted my theme still further, to the work of the *pulpit*, for the pastoral work of such a church among the students falls largely upon the shoulders of the younger professors of the college, who meet them daily in class, are associated with them in the Y. M. C. A. and are the more natural recourse when those questions arise in young minds upon which they need the help of a pastor. What, then, is the work of the college church for the students through its pulpit?—this is my question, to which I must strictly confine myself.

A college pulpit, then, should aim to lay broad and deep in the convictions of its student audience the principles of right living.

Of course, it will seek to deal with the actual necessities of student life. This is a part of good work of any sort in the pulpit, the careful adaptation of all discussion to the actual audience which it has before it. Any who have preached regularly to children have found that the strongest hold upon them was to be gained by discussing the real trials and burdens of their little lives. Dull things, how to make lessons interesting, patience, the control of the temper, truth, honesty, kindness,—these are the topics which can be brought home to any child as a part of his own life-problems, and he can be intensely interested in them. And so in a manufacturing town, it is the great question of industry upon its moral and relig-

ious sides which must occupy a considerable portion of the time of a pulpit which wishes to touch the deepest thoughts and emotions of the men and women who come from their shops for spiritual food to the steps of the Christian pulpit. Obvious as this principle is, we have sometimes thought that not every college remembered it! To avoid that odious and injurious thing—preaching *at* students—it has sometimes seemed as if men did not preach *to* them, as if their special needs, the needs of the class-room, of the campus, or of the football field, were forgotten in favor of relations and duties in which they do not stand and of which they have little comprehension. We need to be concrete, to speak of cheating, of roughness, of slugging, of selfishness and cattishness, of the real temptations of young men and women, to gain their ear and then to do them good. A real preacher to students, such as Henry Drummond was, who grips them as they are, rouses their self-accusing consciences, and shows them the way to self-amendment and to peace, will never lack for hearers or for results. Possibly some college churches need to set their ministers free for this work, free from conventional limitations, give them audiences, and bid them God-speed and follow up their work by that sympathetic support which will make it ten-fold more effective.

But the youth has a future as well as a present, and he needs to be introduced to those great foundations of ethics upon which he will be compelled to build a good life in after years. A wise friend of mine once said that preaching upon the topics of the day meant to him the presentation of the moral and religious side of the news. People are interested in news, but more yet interested in its Christian interpretation. Young people are interested in the great events of their time, and even more in the *meaning* of these events, and in the wise and the right course for men to pursue who are involved in them. To give a correct account of some great event, to explain the underlying moral principles, to set forth the right and wrong of some case of abuse of power, or of exploitation of the weak, or of using that weapon of organized labor, the strike; to discuss also the smaller events of community life,

the actual moral problems of shop and store, will be, not only greatly to interest, but to instruct the young men and women who will soon be in the thick of life, in the stress of similar problems which they are sure to meet.

Many college pulpits have done this work, but none, I am sure, better than this. President Fairchild, who was for considerable periods its chief pastor, was eminently a clear and illuminating preacher upon questions of ethics, animated by the keenest interest in his youthful audience and by the warmest sense of his responsibility to them. None have excelled the present pastor, Dr. Tenney, who has again and again, when some moral question was before the student community, and minds were perplexed, reviewed the whole situation and spoken the decisive word which has set the whole matter in its right light and afforded a standard by which similar questions in future time might be decided. Such labors will be increasingly rewarded as time goes on.

Naturally the work of ethical instruction will culminate in the question of the personal attitude of the student towards the truth he knows. In the favorite phrase of President Fairchild, will he *treat the truth as true?* The college preacher in this pulpit, however much he may be engrossed in themes of general interest, cannot avoid, now and then, raising his eyes to these galleries, and then the appeal must burst from his lips to the youth to take sides upon the great contest between good and evil, with which the world is filled. We do not like the word *conversion* in these days, and to many it comes freighted with associations which make it positively objectionable. But it still remains true,—it still remains true, young men, young women, that it is of the highest importance that you should not be drifting upon the tide of life but should be consciously directing your course. No great thing was ever attained by men who did not look for it, who had no purpose, who exercised no thought, and had no goal in mind. To drift is to move out into the sphere of storms and billows, to be finally overwhelmed, and to sink! The contest is tremendous in this world, and there is a side which is God's side, for which are all the good, to which holy fathers and

godly mothers have pledged themselves, and with which are associated all the great humanitarian labors which are lifting poor humanity into safety and peace. That is your side! See that you put yourself there! See that you know your commander and your haven! It will ever be wise and right to *take sides*.

How gloriously and triumphantly this college pulpit in the past has presented the appeal for personal consecration, we all know. But it may be worth while to remark, that while human nature is what it is, this appeal can never be omitted in any college pulpit which comprehends its whole duty and opportunity. It will not be necessary to resort to outworn arguments, or to fears and superstitions, whatever they may be, to stir the heart powerfully and evoke the spirit of devotion. The simple call for enlistment, when the great contest is vividly set forth, will bring the volunteers out of our college halls to take their place upon the Lord's side, as in 1861 the call of country and freedom drew young and old to sign their names to the army's roll on the communion table of the old church yonder and then go forth to fight, whether it might be to live or die. The college pulpit that should miss this response for failure to call, would miss the main thing.

But I am lingering too long in the region of the comparatively obvious. Perhaps I cannot count upon so general agreement when I say that

A college pulpit should aim to ground its student hearers in the great doctrines of the Christian religion.

Of course, I do not mean that it should attempt to discuss the minute questions of scholastic dogmatics before such an audience. This, to be sure, is still done in certain quarters. It is not long since, in a Michigan city, a young man came to me to discuss his plans in life. He was the son of a minister and himself a candidate for the ministry of his father's denomination. But the freer atmosphere of the modern world had breathed upon him during his school life, and he found himself unable, as he expressed it, "to preach the doctrine of election with *that degree of emphasis* with which it was preached" in his church. Further conversation elicited the

fact that he meant that he could not preach that few, if any, would be saved who did not belong to that denomination! And for this terrible deviation from their view of truth, the young man who had to me something of the look of a called prophet of God, had been cast out of the church by his brethren!

The number of the elect will scarcely engage the attention of the alert college pastor of the modern times to any appreciable extent. But over against such refinements and puerilities there are great doctrines which the present day is forgetting, which college days afford the time to learn, and assimilate, and lay up against future needs. These are the doctrines that the college pulpit should dwell upon.

For example, the personality of God. We do not bring this doctrine out of our laboratories, though we certainly ought to do so. We are so much engaged upon law there, that plan and wisdom do not always attract our attention. The Force that pervades and rules all things seems sometimes to exclude the Person whose the force is, and is silent as to the Heart that feels with men, and remembers the individual with love. At least, many men are familiar with the laboratory and all that it seems to teach, who have not learned very much about God. And thus the college pulpit needs to supplement the laboratory and unite with it in the work of instruction, that both together may teach the whole truth. Or, again, the truth of immortality. An empty-headed writer has recently ascribed the prevalent belief of the race in immortality to its own overweening conceit as to its great importance and significance! The unworthiness of men sometimes impresses itself upon the mind till, as one wrote, "As I mingle with men and especially with masses of men, it seems to be incredible that I am in the presence of beings who are destined to eternal joy or sorrow and who are so valuable in their nature as to make any such scheme as that of the Christian doctrine of salvation a reasonable provision." Perhaps this *atmosphere* of thought, which renders Christian ideas "incredible," is the chief difficulty which young people have now to overcome in order to believe in God.

If the intellectual world and the times do not teach the

doctrine of God, it is time that the college pulpit should, and that with new insistence. And for this work it has a peculiar preparation. It is the place, and it remains the chief place, where a definite stand towards righteousness is taken and may be assumed by the preacher as constituting the atmosphere in which he labors. Nothing clarifies the mind or so prepares it for the discovery of any truth as a candid disposition, and the distinct purpose to do the truth as it becomes evident to one; and this condition of success in the search the church has as no other organization. The laboratory investigates the physical truth; the church studies its moral relations and meaning. Nor has it studied in vain, but has already obtained afresh, in this modern time, new convictions as to truth, and comes with its message to the young in the certainty of these convictions. Nor does it pause with mere convictions, with mental results, however clear. It has also experiences. It may say, taking up an old word, that it has "experienced" its religion. The atmosphere of the church is the atmosphere of prayer, and prayer is communion with God. The great Principle of all things does not remain a mere principle to the church, but by entering into communion with Him she comes to know Him, and this experience gives new vividness to her proofs and certainty to her conclusions. All this constitutes the advantage of the church in the teaching of doctrine and emphasizes her duty. She can say: "We speak that we do know, and testify that we have seen;" and she can bear her witness with an exuberance of proof and enthusiasm which shall stir the heart as well as the mind and produce no mere dead conviction but a living possession of truth. Such a truth as the love of God, by which the individual comes to feel that, in all his littleness, the great God *loves* even HIM, may be brought home in the church with cumulative power,—as we here saw in the days of Dr. Hutchins' pastorate. I take pleasure in here acknowledging, as I have not had the opportunity of doing publicly before, the great service which Dr. Hutchins rendered to me and many another, when he made that theme, the central theme of his whole ministry, glow with light and thrill with power in the innumerable applica-

tions and developments which it received from him in his brief ministry among us. The church, under all the peculiar limitations of the present time, still possesses the power to impress great truth upon the minds of men and lead them to great convictions which shall determine their lives; and this it is her duty to do!

For the church believes in the *truth*. She believes in man and in the powers of man. She is not balked and confused by the immensity of the universe in which man seems so small. "What is man, that thou art mindful of him?" is too old a question and springing out of too great an ignorance of divine forces and spiritual powers to disturb her today. However small man may be, he has an immortal quality, the power of knowing and of loving God. He "thinks God's thoughts after him." However limited his power of knowing, it is yet genuine so far as it goes. It is capable of weighing facts and discovering truth. Shall it know the invisible electricity which it has harnessed to its labors, and not know also the invisible God whose force electricity is? There are philosophers who try to content themselves with something less than truth. They even say that if a conception seems to work, if it satisfies the mind, if one adjusts himself better to his tasks because of it, it is *true for him*: and they intimate that *this* is the whole meaning of the word truth! But the church has never accepted such a vague substitute for actuality. She cries for *truth*, not mere opinion. She wants that which is progressively to verify itself forever. And she possesses the unshakable conviction that she has it; that she really knows God; that, as new views of truth are brought to her, and her conceptions of this or that attribute of God enlarge, or her misconception of this or that method of His providence or trait of His character disappears, she is only drawing nearer to Him whom to *know* is, in the words of her Master, "eternal life." It is the *truth* that makes her free. To emphasize and greaten the truth, that is her work.

Let us now rise still higher in our development of our theme, and note lastly, that

The college pulpit has, as its greatest task, to set the

youth to whom it ministers on fire with high enthusiasms and lofty ideals.

I remember once hearing William Kincaid a former pastor of this church, who came back, when he was a secretary of the American Board, to present the claims of missions for the service of our young people and to induce them to offer themselves for the foreign field. His address was one long recitation of the difficulties of the foreign work. He seemed to pile up objection after objection against the very thing which he was seeking,—the abundant volunteering of our youth for the work. One who did not know young men might have thought that he had effectually ruined his cause with them. But the very reverse was the result. Before he had done every young man in his congregation, and many an old one, was thrilling with the glory of this arduous work, with a sense of its reality and greatness. It was a clarion call, Who is on the Lord's side? Who will go with him? And the more the preacher heaped up the obstacles, the more the ardor of youth cried, These are only so many arguments for the necessity of putting them aside, that the kingdom may come in. Dr. Kincaid knew youth.

For youth is capable of enthusiasms and of the deeds which nothing but a burning enthusiasm can perform. The symbol of Christian youth ought to be the flaming heart. Judson Smith knew it, too. One day in the class in church history in yonder Seminary, coming to that quaint story, more than verging upon the ludicrous, of Gregory standing in the Roman market-place and punning over the prisoner Angles whom he saw there, and whom he called angels, the professor was seized by the thought that this moment of insight on Gregory's part was the moment which carried in it the whole future fate of an England. The resulting missions to England had *gained a nation for Christ!* And as the glory of that thought burst upon his mind, he thought of China, and he asked his class what it would be to gain a nation, say China, for Christ! The response was swift; and out of that inspiration and enthusiasm was born the Shansi mission.

The history of Oberlin is full of such incidents. The

black man sought the privileges of an education here and he was not denied; and when this was made a source of objection and even persecution to Oberlin, who ever heard of a young man coming forward to propose that Oberlin should retreat from its high position? Rather, the growing sense of world-wide injustice to the African led to the substantially Oberlin mission to that land. When the slave-hunters came from the South to reclaim slaves under the iniquitous fugitive slave law, Oberlin had men who could resist and go to jail under the enforcement of unjust law. Men were willing in those early days to be known as heretics, much as they loved the church and her teachings, if they might bear witness to a clearer apprehension of the truth. I might continue indefinitely the story; but time presses me to my conclusion.

Where are men to get high ideals, and where are these to receive the baptism of heavenly glory so that they shall ever remain radiant and supreme in the affections, if not in the college church? And what may not men be and do, if in their formative years, when the mental and spiritual habits are building, they have also prophets and leaders and inspirers of men? Certainly Oberlin is a proof not only that high ideals may be planted in young minds, but that the pulpit is the chief instrumentality in doing this. He whom Professor Ellis used to call preferably "our great preacher," President Finney, who did the chief work in attracting men to this distant spot for study and contributed the most to their elevation and education unto manhood, made the pulpit his throne and the Sabbath his day of power. Upon every form of sin he turned the flame of his holy wrath and powerful denunciation. But chiefly he held up the beauty and glory of holiness. To him it was benevolence, the renunciation and crucifixion of all selfishness, disinterested and impartial, universal and permanent. Were he here today he would commend to the attention and affection all those forms of humanitarian activity which seek to remake weak and fallen men and restore them to society again. He would preach the gospel of the love of God manifested and realized in the self-forgetful and unflinching service of man till it glowed with the radiance which

streams from Calvary itself, and till the youth vowed themselves to its crusade as in Clermont they did to the recovery of the holy sepulchre! For no height of enthusiasm which the church has reached surpasses what she will reach with her purer conceptions of truth in this coming age.

Enthusiasms anchored in conviction: conviction set on fire! These the world needs and needs unspeakably. If she cannot receive them from the church which has her youth at their most impressible age for its material and all the advantage of their awakened minds, their quick perceptions, their ardent natures, and their unselfish aspirations for the highest and the best, where, where indeed, is she to look for leaders who can lead her to the heavenly heights, and where for laborers who can lift, lift, lift sodden and fallen humanity? The college pulpit must answer her call. "Here am I."

I have left myself no time to speak of the rewards of the college church. I can only say, as the famous epitaph of Sir Christopher Wren in St. Paul's cathedral runs, "If you seek his monument, look about you;" if you will know the rewards of a college pulpit, look, in this college town, about you! Stand beneath the martyrs' arch yonder and think of the still existent Shansi mission, and of its church whose members did not fear also to lay down their lives for the same Master for whom those Oberlin sons and daughters laid down their lives. Count the roll of those who have first professed Christ in this church alone, and then recall the service which they have performed. Listen tomorrow to the profession of the Christian faith by one who is a son of a daughter of this church and the grandson of one long an office-bearer and hear his consecration to that distant and still hazardous Shansi service. Look about you; and in the spiritual Oberlin of today see the fruit of the early unequalled Oberlin pulpit, and also of this pulpit here, and these are the rewards of a college ministry. We, at least, who stand here today, living ex-pastors and representatives of the sainted dead, we know what God hath wrought; and we praise Him, on this fiftieth anniversary, for any part which in His goodness we may have had in His work.

Oberlin IN THE INDIVIDUAL

BY MRS. WILLIAM KINCAID.

I thank you dear friends of the Second Church for asking me here today to celebrate with you this Fiftieth Anniversary. Were my husband, your pastor for six years, still with us he would gladly have entered into this happy time for he had a rare gift for remembering. Since his voice is stilled for us here forever, I have thought that by briefly tracing our two lives—his and mine—I might best illustrate what Oberlin has been to us and to many, many more.

My husband was born in London, England, and was brought to this country when six years old but even then Oberlin influences had begun, for his father, a deacon in Bethnal Green Meeting, was a friend of Mr. Hill, so long a treasurer of Oberlin College, and he and Mother Kincaid met and entertained Father Keep on his visits to England for money then so sorely needed by the young and struggling College. Theoretically my husband's parents came to this country to give their boys better opportunities, but practically they were city bred and were too old for a new country I think. They lost their money and never fitted into our American ways and manners. To the end, while ardently loving the freedom of America, they were English of the English.

Settling on a farm near Buffalo and with frequent changes, my husband's early life was spent. Eager for knowledge he absorbed what he could in the country schools but he always expected to go to college and always expected to be a minister. He learned bookkeeping and for several years worked at it to earn money for school, both in Buffalo and in Cincinnati. He came to Oberlin with high spiritual ideals and from the Junior Preparatory year worked his own way through. He stood well in his classes, was valedictorian and

wrote the class song on entering College but it was too hard a physical struggle. He could have had some financial help but for his father's theory that a boy should take care of himself. I have never felt that he fully recovered from those over strenuous years.

My father, Daniel Chapman and my mother, Jane Parker were Oberlin students. Both came from New York state. My mother after eighteen seasons of teaching district schools, sometimes receiving \$1.50 per week, had saved enough money for several years in Oberlin. A brother, Lucius H. Parker, was one of the Lane Seminary men, who with dear Professor Morgan, made our first Theological Seminary class. In 1836 my father came to Oberlin being then thirty years old. Many experiences in the loss of his parents, farm work, teaching and lecturing on temperance lay behind him. He began here with a view of taking a short course but soon became, as he said, "thoroughly sick of it." By vacation study he fitted himself for the Junior year. While he remained, if any came who wanted a short course, the faculty sent them to him and he thus unwittingly found his hands full. One winter vacation he went into Shelby county and taught a colored school. He gave temperance and anti-slavery lectures between times and took part with the colored people in their religious meetings. Soon after the students returned, as he told me "we had a sort of experience meeting telling of our winter's work. The old Colonial Hall was full and I gave an account of my labors. Years after I learned that I there first attracted the attention of your mother." Another vacation during his Theological course, he spent in northern Indiana, lecturing on slavery. "I bought," I again quote, "a horse, saddle and bridle and started out from Oberlin on the general route of the Lake Shore railroad. I lectured in all the northern counties of Indiana. My plan was to get up a set discussion of some phase of the anti-slavery question and then discuss it publicly one or two evenings. At the county seats there was no difficulty in getting up discussions as these were the homes of the lawyers. A large share of the early settlers of Indiana were Southerners, so this subject furnished a fine field for forensic

effort. In every community a few friends of the slave could be found. With these I lodged and kept my horse. I asked for no collections and solicited no aid privately. One man questioned me a little about my needs and gave me some three dollars in change. This was all I received for my winter's work and I considered it satisfactory, seeing I was but a beginner in the lecture field. At the opening of the spring term, I resumed my studies having sold my horse, saddle and bridle, at a slight sacrifice." My father graduated from the Theological Seminary in 1842 having spent six years here. He and my mother were married in western New York and with a horse and open buggy drove to his first parish in Illinois. The whole state then had a population of less than half a million. The state debt was heavy. "Oats and corn were worth ten cents a bushel, pork in abundance at \$1.50 per hundred and cows not over \$10 each." My father's church was near Peoria, Ill. Oberlin men were unpopular and he would pray publicly for the slave and preach for the oppressed whenever he thought best. Here I, his only daughter, was born. His salary was \$250 a year, one fourth in money. Here were many warm friends but not a majority of the church and my father only remained a year. The years that followed were in more permanent pastorates—Plainfield, Lyndon and Blooming Grove. He did good service, preaching three times on a Sunday and sometimes conducting the Sunday School. His sermons were after the Finney type, evangelistic but conservative. Frequent ingatherings, such as would delight the hearts of our present day pastors were common. His heart, always eager, burst into flame at the firing on Fort Sumter. He helped to raise the 8th Illinois Cavalry among his own people and later the 105th Illinois Infantry. Of this last he was most unexpectedly elected chaplain and served until with Sherman he marched to the sea. With one other parish, that at Huntley, Illinois, and on a farm which he purchased he passed the remaining years of his active life, dying at eighty-two, but preaching here and there almost unto the very end. His was a typical life of the old Oberlin days. May we be found worthy to follow in his train.

My coming to Oberlin was in February of 1860. I boarded in the Ladies' Hall which stood nearly where we are to-night in this church. My first tears were in Professor Ellis' study, where after going over my Greek, he told me I had better enter the Senior Preparatory rather than the Freshman class. How serious a matter it was to me and how tender and kind the professor was. The tears perhaps made him my friend for life and I always saw that side of his character. It was a great thing to be in Oberlin during those years of the war. How sorry I am for you young people who were not even born then. My husband was one of the first to enlist in the famous Company C., but his two arms, injured in childhood debarred him from the ranks. Later because he must have a little part in the war, he served for six months in the Quartermaster's Department on the Atlantic coast. Our teachers, how their faces come before me today! Professor Penfield in Latin, Professor Ellis in Greek, Professor and Mrs. Dascomb,—she with the pretty clothes and the gentle manners,—Professor Peck, quick, alert, was our teacher in History and Evidences of Christianity. Here we learned that Christ's miracles had a place in the plan of God other than in the mere healing of the sick. Professor Monroe, the courtly, led us through the mazes of the Science of Government. We all approved his judgment in these matters because he had been in Washington. Principal Fairchild, so wholesome and true, received us when we came as Preparatory students; President Fairchild, then a professor, whose clear thought illuminated our Mental and Moral Philosophy; Professor Morgan our scholar and our saint, one of whose daughters was a classmate and whose gentle mother welcomed me so kindly and so constantly to her home; and President Finney, our Boanerges, whose blue eyes pierced our souls and whose clear-cut reasoning went to the very source of all our motives. These were our teachers and our friends—a wonderful company. We studied hard in those days. We came to Oberlin to study and the mental discipline has stood many in good stead during the long years since. President Finney gave our class, my husband's and mine, that of 1865,

our diplomas, the last class before President Fairchild. We graduated in the morning and were married in the afternoon. We were chums and companions always. We never had to explain matters to one another. I believe in co-education. Under proper religious and social restraints it is the natural, suitable thing. I never apologize for attending a co-educational school or marrying one with whom I recited for years.

My husband took his theological course in Oberlin and Princeton that his theology might be properly blended. We worked hard with studying, teaching, housekeeping and preaching, for we were poor, but I do not think we knew it for we were young, absorbed in our work and happy to be together.

Rushville, in western New York was our first parish. Here we spent three of our happiest and most fruitful years. Two large ingatherings brought a large number into our church and our people were good to us.

My husband then responded to a call to the First Church, Leavenworth, Kansas. This was then a notable church. Thirteen college graduates belonged to it, among them Associate Justice Brewer, who has recently died. The nearness of Fort Leavenworth brought Christian officers and their families to our service. These were good years. The church grew, one hundred and three coming in at one communion, I remember. My husband was emphatically an Oberlin man in his theology and in his practical ideas of the reforms of the day. Here a saloon keeper openly threatened to waylay and horsewhip him and another (my husband was growing stouter) insisted that it was all beer.

At the end of six and a half years while in bed with the only such illness my husband ever had, came the call to this church—the Second of Oberlin. What a difficult matter it was to decide. As students we had both belonged to the First Church. President Finney, under whose preaching as a girl I had constantly dug up my little Christian experiences to see if they had sprouted, was the preacher. Dear Professor Morgan had sat in the pulpit and under occasional supervision conducted the opening exercises on the Sabbath day,

otherwise our religious life had been well and wholesomely nourished by the College. This Second Church had been organized during my first year in Oberlin. As a student I heard the talk. There was no longer room in the First Church for the families to bring their children and if the new church was to be organized at all it must be during President Finney's absence in England. To come to Oberlin or not to come, that was the question. We felt very unfit. Professors had served as preachers and pastors also, as largely as possible. With but one settled pastor, and he in the early history of the church, how would the people adjust themselves to one preacher year in and year out. Kansas was a young state and my husband was gaining his influence. Ohio was old and settled in her ways. Would there grow up in Oberlin the tender relation of pastor and people where the people who had always known the faculty would very naturally turn to them in their times of joy and sorrow. But there were the students, so many to preach to and to influence and the town's people many of whom we had known for years. The decision was reached and we came bringing our three children. You were good to us, dear friends. Six years we spent with you only going reluctantly when my husband's health, never good while here, demanded an entire change.

Our home was first on Pleasant street—a queer old rambling house. Frances Willard came there once I remember and asked to see the closet where as a little girl she had been shut up for her naughtiness. Afterwards we lived on Professor street, next what is now Lord Cottage. Dear Deacon Wright was our next door neighbor. He brought us beautiful strawberries and comforted his discouraged pastor's wife—discouraged because so many cares at home crowded and so little outside was accomplished. "It is what we are, Mrs. Kincaid, not what we do." Mr. E. P. Johnson was our beloved Sabbath School superintendent and I shall never forget the holy quiet of those Sabbath mornings when my little boys, hand in hand started off for Sunday School. Once to my surprise, going to the door to wave an encouraging farewell I found

my front steps littered with dishes and the remnants of a cold lunch stolen from our cellar by some hungry tramps.

Our coming to Oberlin must have been something of an experiment to the people as well as to ourselves, but Professor Cowles, our sermon-taster, approved my husband's sermons. There were seasons of great refreshing and the little after-meeting at the close of the evening service was begun. You were all good to us dear people of the Second Church and besides you all, we had President Fairchild, the ideal parishioner and friend. His picture hangs on the wall at the foot of my bed at home. The gas light from the street rests on it all night and the sun gilds it every afternoon and I love to look at it to gain new courage for the way.

The ten acre farm which we bought in western New York and where we remained for two years was a success though our friends smiled and Mr. J. B. T. Marsh, who then lived in Oberlin gave us the little book, "Ten Acres Enough," and one of the professors asked us smiling "if we expected to make a living, peddling cabbages in Rochester." Here our children had their only real taste of country life—the farm-yard people, the fruit, the flowers and the miracle of the changing seasons. Here twenty-seven years ago I came to my own in the organization of our New York State Woman's Home Missionary Union and in my election as the first and only president. We have tried to be helpful from the beginning and have already raised over \$271,000 for our Congregational Homeland Societies. Our receipts this year are over \$20,000. Best of all the experiences of our ten acre farm, my husband grew strong and ready for the hardest and most successful years of his life.

With a year to test his strength in a pastorate in Oswego he was called to the district secretaryship of the American Board in New York. His labors were manifold and our home was always open to the going and returning missionaries. They brought more to us and to our children than we gave. Three years and a half of service and synchronous calls came from the American Board and the Congregational Home Missionary

Society to the corresponding secretaryship. New York was our home and my husband felt that he had some fitting as a pastor and especially in his western experience for the Home Missionary work. He chose the C. H. M. S. and in this he labored during the last nine years of his life. These were the golden days of our dear old society. The receipts were at their flood and the annual meetings were crowded. Dr. Kincaid had large executive and financial ability and it was all needed in the work of the society. He was honored in his work and loved by the many Home Missionaries under his especial care. His pastoral instincts were strong, even now word comes to me often of those who gratefully remember his help in hard places. It is the most precious ointment in my alabaster box.

My husband's long illness gave us much time to remember. Oberlin and this dear church were much on our lips. Oberlin was the church and the church was Oberlin. You were all inextricably blended, dear friends, and thus I have made my little talk tonight of Oberlin and the Individual, the Individual and Oberlin, for it is thus we live in you and you live in us.

We tarried in the very vestibule of heaven during the last days of my husband's illness. Invisible forms ministered to him and we stood aside in awe. The gates were open days before he entered in. My husband lies in Greenwood and our two sons with him. It is a broken life without him but broken lives may yield some perfume of service and I am content. Just after my husband died our friend and neighbor, Mrs. Margaret E. Sangster brought me these lines suggested by Bunyan's vision of the Celestial City. "Then I heard in my dreams that all the bells of the City rang again for joy."

Entered into rest, Rev. William Kincaid, D. D., February 12th, 1897.

From the fair land of Beulah,
Where the shining ones are seen,
Across the dark, cold river
This land and home between,
Keeping his age-long promise
To conquer Death's last strife,
Our beloved Lord himself hath come
And lifted thee to life.

Still the Master was beside thee
Nor left thee, day or night
The darkness was the back ground
Where the day-star shed its light;
And we marveled as we saw thee
In all thy weakness strong,
And heard thy words so sure and sweet,
So full of heaven's song.

Slow days were thine to linger
In the valley's shadowy rim,
But ever pressing through them
Was heaven's increasing hymn.
The light of God transfigured
The beauty of thy face
And the glory of the better land
O'erflowed thy dwelling place.

Now, thou art gone, beloved;
But gone not far away;
It is but a breath to heaven
From our fading mortal day;
And none who watched anear thee
When the silver cord was riven,
Thenceforth may dread the golden path
That leads Christ's own to heaven.

Cheery, serene, and patient,
Thine own the Master's will,
And the shining angels led thee
And stayed beside thee still;
Yet not the angels only
Came hovering o'er thy bed,
One like unto the Son of Man
Sustained thy fainting head.

Till He bade thee cease from service,
Have done with earth's employ;
And then the bells of the City,
Methinks, were rung for joy.
And we who yet are bidden
To strive with sin and care,
May well gaze after thee beloved,
And wish that we were there.

The LEVERAGE OF THE SECOND CHURCH

BY REV. ROBERT G. HUTCHINS, D. D.

Mr. Chairman and Beloved Friends of the Second Church:

Years ago, when the eccentric Elder Swan was holding meetings in Norwich, Conn., a good sister thus made her confession: "Brethren, I found that my silks and satins and jewels were dragging me down to hell, and I have given them all to my sister." To speak this evening immediately after the singing of the Hallelujah Chorus by the Second Church Choir is a privilege so embarrassing and so perilous that I would most gladly surrender it to any relative of mine, whether near or remote, whether connected with me by bonds of blood or bonds of affection.

I rejoice in this opportunity of renewing the friendships of former years and of greeting your later workers. It has been a royal delectation to listen to the history of your struggles and your triumphs during the last half century.

But if we linger long and lovingly among the hallowed memories, it must be for inspiration rather than worship, for if the worship of the golden calf was idolatry, so also is the worship of a golden past. The principal and abiding advantage of our retrospect must come from the momentum we may gather from it for future achievement. With this thought in mind, let us consider The Leverage of the Second Church.

I. The Second Church has an immense moral leverage in the fifty years of her history.

Rudyard Kipling, in *The Day's Work*, describes the harmonizing effect upon the newly launched *Dimbula* of her first voyage across the Atlantic. The capstan, the deckbeams, the stringers, the screws, the thrust-block, the engines and

every part of the vessel, from the gar-board strake to the smallest rivets, which at first protested against the strain and wrenchings of the waves, had, by the time she had crossed the ocean from Liverpool to New York, been brought into that perfect coordination which the sailors call "the sweetening of the ship." The ship had "found herself." So it is that this good Ship of Zion has, in its half century voyage, through time and use, attained the mutual adjustment of all its contributing agencies and interests. This ship has "found herself." She has been "sweetened."

How incalculable would be this church's loss were she bereft of her history. The wealth, the dignity, the efficiency, the influence of the individual are largely the product of the experience, the acquisitions, the attainments and the achievements of the garnered past. The prestige and power of a nation are rooted in its glorious annals and its illustrious biographies. As it is with the individual and the nation so is it with a church. If today the Second Church is a bright and shining light, let us gratefully remember how much of its illuminating power is reflected from the radiant lives of its earlier members, living and dead.

If the Lord let none of Samuel's words fall to the ground, if He suffers no material energy to be lost, may we not believe that the words, the deeds, the prayers of the fathers are today an important part of this church's moral force.

II. The Second Church has a valuable moral leverage in her independence of arrogant, domineering wealth.

It is the bane and curse of perhaps a majority of our larger churches throughout the country that they are chiefly administered and greatly secularized by worldly and imperious rich men. Into the hands of such men control naturally gravitates. They generally select the ministers of their respective churches, and having chosen them, they not infrequently hamper, if they do not control them. In such churches the rank and file of the membership are practically disfranchised, their initiative is discouraged and their influence

minimized. In these churches the common people, who heard Christ gladly, are not often very eagerly sought after nor very cordially welcomed.

Brethren beloved, you cannot prize too highly the parity, fraternity and democracy which have ever characterized the membership and direction of this noble church. These characteristics have contributed largely to its efficiency and progress.

III. This church has moreover, a distinguishing moral leverage in her distance from organized dissipating amusements and from saloons, and in the prevailing sentiment of the community concerning the use of tobacco.

Imagine if you can, that your college campus were fringed with those mouths of hell which we call saloons, and that a beer-garden, with vaudeville attachment, were running full blast on one of your central street corners. Would not the influence of this church be largely neutralized? Would not the problem of safe-guarding the youth of the College and "the Colony" be fearfully aggravated? Would not the angels which now encamp round about your homes be dislodged and put to flight? And yet with such evil conditions as we have imagined how many of our churches have to contend! I thank God tonight for the "eternal vigilance" which has been and must continue to be the price of your freedom and immunity.

Nor can I doubt that we ought to be proportionately thankful for the traditional antagonism of Oberlin to tobacco. I feel confident that the physical, mental and moral deterioration wrought upon Americans, and especially upon our American youth, by this weed has been greatly underestimated.

The church at large is not yet awake to its criminal breach of Christian stewardship in the burning up of multiplied millions of the Lord's own money in the foul incense of harmful self indulgence. Who has ever yet met a real Christian who defended his own use of tobacco on moral grounds, or one who did not acknowledge the habit to be bad, or one who did not wish himself free from it, or one who did not, if he were a father, hope that his sons might be preserved from it? And yet how many such men have really

faced the question whether one's conscience can be kept keenly discriminating and sensitive when its protests are daily disregarded. If tobacco should be proven to be a moral narcotic as I more than suspect it is, might not this appear its severest indictment?

My conviction is that the time is coming when the church of Christ will be as essentially united against tobacco as it now is in its crusade against the saloon.

While I know that the millenium has not arrived, even in Oberlin, yet I believe that you who permanently abide here can scarcely realize how great an advantage you enjoy in your distance from the saloon and from organized dissipating amusements, and in your attitude toward the tobacco habit.

IV. In my enumeration I must not fail to mention the moral leverage which the Second Church has in the continued influence of Oberlin's traditional ideals—her ideals concerning economy, Christian stewardship, the authority of the moral law and the law of love and concerning mental hospitality.

I am frequently told that Oberlin has changed, but I do not believe that Oberlin has yet swapped off her fundamental principles. There is certainly still an absence here of such extravagance as prevails so widely throughout our country, an extravagance leading in multiplied instances to business dishonesty and contributing to commercial panics.

Linked indissolubly with your economy is the principle of Christian stewardship, which has preserved that economy from degenerating into meanness and has crowned it with moral dignity. This sense of stewardship has subordinated material indulgence to mental and moral attainments. It has subdued selfishness in order to meet the far and the near demands of the kingdom of Christ.

The reverence of Oberlin for the moral law and the law of love has prevented here the divorce of religion from morality—a separation so easy, so frequent and so widespread.

One other ideal has here been nursed and fostered, and its influence is still dominating. I refer to mental hospital-

ity. No views of truth have been reverenced in Oberlin simply because they were grayhaired and venerable, and no truth has been turned out of doors homeless, because it happened to be young and poor and friendless.

The traditional ideals, to which I have thus alluded, have generated and conserved among you what is known and recognized as "the Oberlin spirit." May that spirit long survive all external and superficial changes!

V. I complete my list of the advantages of the Second Church by mentioning the moral leverage which comes from her alliance with the College.

Without the College, with its Conservatory of Music, you could not have this magnificent choir, and without it how greatly would not only the attractiveness, but the moral power of your Sabbath services be reduced. We cannot overestimate the value of associating religious truth, sentiment and worship with the beauty and elevation of pure and grand musical harmonies. Here holy thoughts and heavenly sounds have been wedded, and, entering the halls of memory, have dwelt long and lovingly together.

No music has ever thrilled and uplifted me like the singing of the Sanctus by the Second Church Choir, with its accompanying instrumentation. And never, I believe, did this choir render the Sanctus more superbly than this afternoon, when the history of the choir was so admirably recited by one of its former members.

I may add that the presence in the congregation of a large number of elect minds, of teachers and students, has ever furnished incentive and enthusiasm to the preacher. In most congregations the preaching is denied and libelled by the hearers a thousand times between Sabbaths, but the truth proclaimed by my honored successor in this pulpit, where he has stood for more than a score of years, not only as a prophet of the truth, but also as its living incarnation—this truth has been graciously and strongly confirmed, emphasized and energized in the instruction and in the lives of a great cultured force of College professors.

Meanwhile the large student body has furnished a rich and fruitful soil for the sowing of Gospel seed. Thus Oberlin has been and must continue to be a great base of missionary operations and a great distributing center, not only of Christian influence, but also of consecrated men and women.

We have thus, my friends and former parishioners, considered some of the elements which conspire to give the Second Church her extraordinary moral leverage—a leverage which, I believe, is unsurpassed by that of any church in the United States. But each of these advantages is yours subject to a corresponding responsibility. Together they offer you the inspiration of transfiguring motives.

To you this Jubilee Pinnacle should be a Mount of Outlook. You must soon descend from it to the work God has assigned you. The future claims you—all you are, all you can be, all you have, all you may have. To you God has given a magnificent field for Christian achievement. The momentum of a wonderful past is pressing you onward. The grandeur of the noblest opportunities beckons you. Your highest aspirations can never transcend your lofty privileges. The greatness of your ever-increasing responsibilities need not appall you, for "As your day is so shall your strength be." If for one faltering moment you sigh "Who is sufficient for these things?" the next moment shall bring triumph, while you exultantly shout, "We can do all things through Christ which strengtheneth us!"

Not stenographically reported, but imperfectly reproduced by the speaker from memory.

The SUNDAY SCHOOL OF THE SECOND CHURCH

BY MR. E. P. JOHNSON.

Having no Sunday School records to refer to and with only a few notes to consult, relying mainly on the memory of some of the older people, it is at best a very unsatisfactory history that can be given of our Sunday School. Many of the events and statistics are guessed at and may be incorrect. However, we have done the best we could with the material at hand.

If, as some one has said, "the education of a child begins one hundred years before it is born," then we may say, our Sunday School began to be, way back in 1833, when the Brownhelm Pilgrims landed in the mud, beneath the historic elm, and on their knees consecrated the ground to the cause "of Christian Education." Deacon Peter Pindar Pease, gathered the people for a Bible study school, for an hour that first Sunday afternoon. Thus begun, it has continued for 87 years. Meeting first in a log cabin, then in Oberlin Hall, Colonial Hall, the First Church, the Chapel, then back to the First Church. In 1843 a committee of deacons persuaded Mr. J. M. Fitch to take the superintendency, and under his wonderful leadership, it came at length to number over 600. In 1867, Mr. Fitch was laid aside by ill health. Those who were

present at the Sunday School on a Sunday near his last on earth, will never forget the message that came from his sick room full of love and hope and admonition, in a little sermon, taking the pure white double cherry blossoms for his text, and sending a branch from the tree which grew in his yard, asking that each scholar be given a blossom to take home. We used to have his picture decorated with these blossoms every spring.

When Mr. Fitch was laid aside Mr. J. B. T. Marsh, the assistant superintendent took his place till the spring of 1867, when a joint committee was appointed to consider the question of dividing the school. They recommended, as was the earnest wish of Mr. Fitch "that the school remain one," and it was so voted.

Mr. Marsh was soon called to Chicago to take charge of the Advance, and Professor Shurtleff was appointed superintendent with Mr. E. J. Goodrich as assistant.

The same year, 1867, at the annual meeting of the two churches, Mr. Goodrich was elected superintendent, and E. P. Johnson assistant superintendent.

In October 21, 1870, the Second Church met for the first time in our new house of worship, just completed, and the time seemed to have come to divide the Sunday School.

A committee was appointed to advise consisting of Professor Judson Smith, Deacon W. W. Wright, Professor J. M. Ellis, Deacon Uriah Thompson and J. H. Scott, to consider the question of organizing a Sunday School. The committee reported, at the church meeting recommending, 1st, that a Sunday School be organized, January 1st, 1871, or as near that time as practicable; 2nd, the time should be 2 p. m.; 3rd, that the church should appoint the superintendent and assistant superintendent.

The report was adopted and the school was organized with G. W. Shurtleff as superintendent, and E. P. Johnson assistant superintendent. Dudley P. Allen, secretary and treasurer, George M. Allen as librarian. The school met in the au-

dience room of this church January 1st, 1871, as is recorded in Mrs. Shurtleff's diary, kindly loaned me, from which I quote:

"January 1, 1871, The Sabbath School of the Second church was organized this afternoon.

Something over a dozen teachers met at half past one to hold a prayer meeting preparatory to the opening of the school. We expect to keep it up at the same hour, it seems to assist in the preparation of our work wonderfully."

"My class of young ladies is reduced to four, since the division."

"A larger number were in attendance than could reasonably have been expected—360, without the infant department."

"Professor Ellis taught a large Bible class in the conference room."

Thus was the beginning. Taking the portion of goods that belonged to us, we went across the campus, to take up our work in our new home. The attendance was larger because of the session being in the afternoon, and we soon found that quite a number were attending both schools. This hardly seemed best, and the question of the hour of holding the school was taken up. March 9th 1871 the church voted to change the time from 2 p. m. to 9 a. m. for six months from April 1st. And at the annual meeting, September 12th, a vote being reported as taken in the school, 136 voting for 9 a. m., and 89 for 2 p. m., it was decided to have it at 9 a. m.

The primary class met in the west parlor, a Bible class in the prayer room, (and as the Sunday School room was not ready) the main school in the audience room.

There have been five superintendents. Professor Shurtleff was first, who served from January, 1, 1871 to some time in the following fall; Deacon W. W. Wright, who loved the boys and girls so well, and prayed so earnestly for them, three years; Almon Burr, 3 months; J. B. T. Marsh, about one year; and E. P. Johnson till January 1, 1910.

Of assistant superintendents, there have been a greater number, E. P. Johnson, W. W. Wright, G. W. Shurtleff, John Peck, Mary Hosford, Dr. Browning, Mrs. E. A. Miller and Mrs. Burr and F. B. Rice, who served for 14 years in such a helpful and efficient way, playing the organ during all those years.

Of secretaries and treasurers, both offices held by one person, there have been fourteen: D. P. Allen, J. F. Peck, Frank Johnson, George Martindale, Marvin Cady, C. B. Martin, Mary Fairchild, Mary Marsh, Gertrude Stiles, Hattie West-Dick, Grace Tenney, Frances Stiles, Dr. Lauderdale, Charles Marsh and Butler Cooley.

Librarians: Geo. N. Allen, H. H. Wright, W. R. Wicks, R. H. Birge, D. P. Reamer, Bert E. Deyo, H. L. Bates, S. Life, Frank Dick, George Life and Etta Wright.

Of Bible class teachers I can name only a few: Professor Henry Cowles; Professor Barrows, a class of over 125 for several years in the prayer room; Professor J. M. Ellis, a large class of young people; Mrs. Professor Mead, a large class of young ladies; Mrs. A. A. F. Johnston, 100 or more young people in the gallery of the church; Almon Burr, a class of Academy boys; Professor L. B. Hall, a class in Greek Testament; Professor Powers a large Bible class; Professor Peck, a class of young people in the church parlors; Professor White, Professor Kelsey, C. N. Pond, large classes; President Fairchild, an adult Bible class for many years in the prayer room; President King, a training class 200 to 500 in Sturges Hall, then as numbers increased, in Warner Hall. This class belonged to but was not counted in our school. Later we have had Dean Miller, Professor Fullerton, Professor Hall, Mrs. Miller, Mr. Beach, and Mr. Vradenburg.

Of teachers, beginning at the first: Mrs. M. B. Shurtleff, Mrs. Dr. Allen, Mrs. I. M. Johnson, Mrs. Professor Ellis, Mrs. Kincaid, Alice Allen, Augusta Wright, Miss Wolcott, Mary Manley-Randolph, Alice Mead-Swing, who is teaching for the second time now, Jennie Pond, W. F. Blackman, H. L. Bates, E. A. Paddock, Kittie Fairchild, Carrie Chittenden,

Professor Morrison, Bella Dewey, Dr. Siddall, Rose Kinney, Miss Kennedy, now Mrs. Bowen, Robert Logan, and so on and on.

Some now as missionaries, some as Sunday School superintendents, some as pastors, some as professors, some as college presidents, are scattered all over the world in every land. Who can tell how much good seed has been sown by this army of faithful teachers, or how many boys and girls saved from evil by their teaching and example? Some are still in the work, but how many have been called to the better land.

The Primary Department, that used to be called the Infant Department met at first in the west parlor and was under the charge of Miss Josephine Ellis, assisted at first by Mrs. Professor Ellis. But "Auntie Jo" as the children loved to call her, had them under her care for a long time. Then Mrs. Dr. Noble some time in the later eighties took charge of the department. Then Miss Mary Wright, Miss Denison and others till we came to Mrs. F. T. Burr, who was for many years a faithful worker; Miss Grover followed her, then Mrs. Forman, and now under Mrs. Fullerton's very efficient management, it has come to be the most prosperous and interesting department in the school.

In October 1870, the church on recommendation of the trustees appropriated \$100 for the Sunday School library, followed by another hundred in February. This with the portion of books that came to us from the mother school, gave us a library of from 600 to 700 volumes. This was very conveniently located in the library room, back of the desk. Later this was given up for the use of the ladies as a kitchen, and the books were taken into the front parlor. When the church was remodeled, they were again changed to the present library room. Last winter it was decided to give the books to the College library for use in the children's room. Several times new books have been added to our library, and at many times donations of books sent away to more needy schools. The last time we sent over 150 books to the mountain whites in Tennessee.

We estimate that our collections have averaged something over \$200 per year, every cent of which has been given to benevolences and none to the use of the school. The scholars pay for their quarterlies, except that the church furnishes lesson helps for the Primary Department. In recent years the church has appropriated \$75 per year for the use of the Sunday School. The Sunday School committee has charge of distributing the Sunday School money, bringing recommendations, and having some one explain what the plan is, and the school then asked to vote upon it. We used to send \$20 each year to help keep the Morning Star running. Money has been given to help support the Missionary Children's Home. For many years \$30 per year was sent to keep a girl, Mary Pullen, in the A. M. A. School at Atlanta. She was not a Christian at first but the entire school began praying for her conversion. The little ones never forgetting her in their prayer each night, and soon word came that Mary was converted. Last year, Dr. Proctor, her pastor, in Atlanta, told me she was one of the best and most faithful workers in his church. She has since passed on to her reward. Time would fail me to tell of the ways our money has gone. Ouki-San was kept in school for many years in Japan. Then one Sunday she appeared in our school to tell us about her work. Money has gone to help Miss Collins in her work among the Indians at the Rosebud Agency; to support a little girl in Turkey; a little boy in India; now an eight year old girl in the same country, Soluchian; a bell rings out the call to church in Mt. Silanda, Africa; another bell hangs in Mr. Price's mission church in Los Angeles, California; an invalid chair for children in Huron St. Hopsital in Cleveland. Sunday Schools, churches, parsonages, steam ships, sailing vessels have been helped. Hymn books, horses, ponies, wagons and tents have been bought with the children's pennies. One year we went into the lecture business which netted us \$339.53, with which we paid \$215 for an organ, and more books were bought for the library.

After hearing our treasurer's report in 1888 the church voted to very highly commend the Sunday School for raising so large an amount, \$273.50 for benevolence. Three years ago a piano was bought, for the main room at a cost of \$250, and later one for the primary for \$150.

Christmas Sunday, and Childrens' Day have been observed with especial exercises. Some original stories have been written and for many years the children have brought gifts at Christmas time to be sent to needy schools,—Mrs. Steele's orphanage in Chattanooga, Tennessee, Dr. Schaufler's Sunday School in Cleveland and several others. On a very cold snowy Sunday the school brought red apples in response to a reminder card with a cut of an apple, and "Remember red apple day" on it. Several bushels of rosy cheeked apples graced the table in front of the pulpit in the audience room, and went to Bethlehem Sunday School in Cleveland.

Not so many picnics have been held as in many schools. Most of them were near home. A number of Christmas entertainments have been given. Some by the C. E. Society, some by the College young people, one I remember when Mr. Marsh was superintendent. A large Christmas tree loaded with gifts was in the Sunday School room. These were distributed by "Santa Claus" in the person of Jamie Fairchild. Then every one was given a French "bon bon" and being in a large circle, were told at a given signal to pull it apart, and put on whatever cap or apron was found. Then a "grand march" was ordered, and it looked funny to see and hear them sing "See the mighty host advancing, Satan leading on," as they marched with Professor Ellis's tall form at the head.

Every year we have brought a class of graduates from the primary room into the main school, where each was presented with his diploma, tied with a blue ribbon. We must have had in all 350 to graduate.

Our members have varied greatly from the 360 that first day till now.

We have been troubled because the numbers were so small at times, but after making a canvas of the families attending church we have concluded we have all there are to be found.

Our pastor Dr. Tenney has been very faithful, and always found at the opening exercises of the school unless out of town.

So the work has gone on from year to year for forty years, with successes and failures, encouragements and discouragements. Now we have faith to believe that under the efficient leadership of the new superintendent, Professor W. D. Cairns, and with new methods and plans the Second Church Sunday School will go on to greater usefulness than ever before.

The WOMEN OF THE SECOND CHURCH AND THEIR WORK

BY MRS. MARY B. SHURTLEFF.

Among the forty-four women whose names appear upon the roll, there were a number who so influenced the life of the church and community, as to deserve especial mention.

Mrs. Mary C. Rudd Allen was one of the first three women in the world, to receive the degree of Bachelor of Arts. She graduated from Oberlin College in the class of 1841. But her fine scholarship did not unfit her for the round of ordinary duty. Her home was a center of refining influences, and those students were indeed fortunate who were received into her family. Friends and neighbors sought her advice, because they knew her judgment could be trusted. She was a member of the Ladies' Board of Managers of Oberlin College. With all her splendid qualities, she had a retiring disposition, and was never willing to take a prominent place, though no member of our Society was more depended upon in the direction of its affairs. She was however, "a power behind the throne."

Mrs. Minerva D. P. Cowles, wife of Dr. Henry Cowles, the commentator, was advanced in years when the Second Church was organized, but she was a woman of marked intellectual and spiritual strength to the end of life. In the family brought together by her marriage to Dr. Cowles, she took the place of mother to nine boys and girls, one of them Mrs. S. C. Little, who grew up under her care, and went out into the world to posts of honor and usefulness. She also exerted a wide influence outside her home. For twenty-five years she was a leading member of the Ladies' Board of Managers of the College. She also carried the pen of a ready

writer, and her views often found expression in the columns of the Oberlin Evangelist.

Mrs. Rebecca Rayl held the place of assistant principal of the Ladies' Department of Oberlin College. She knew and loved the girls under her care, and had sympathy and help not only for the bright ones but also for the slow and plodding. Her love and care was warmly returned, and she was sadly missed, when she left the Ladies' Hall to become the wife of Pres. C. G. Finney. Her continued interest, after withdrawing her membership, was one of the strands in the strong cord which bound the two churches together.

The wives of the Fairchild brothers, Henry and James, who served the church as pastors, before we had a man especially devoted to that work, were well known and beloved. Mrs. Henry Fairchild was a leader among the women, the first president of the Ladies' Society. She knew how to preside at our meetings, had address and tact, and could draw out the views of others. Her husband received a call to become president of Berea College, Ky., some time before the building of our church, and this involved the removal of the family.

The home of James Fairchild, who was president of the College twenty-three years, was a place of common resort to all the College students, as well as to a large circle of ministerial brethren, and dispensed a wide hospitality. It was a large, comfortable, orderly house, a constant testimony to the good taste and care of its mistress. There was never anything lacking in its appointments, or in the dress and belongings of the wife and daughters, though wise ones often marveled that the President's modest salary was made to cover so many needs. It was possible only because the members of the household possessed so much of that New England trait, called "faculty." By reason of it, they were also known as among the largest givers in the church.

Mrs. Cornelia M. Johnson, wife of I. M. Johnson, would deserve mention, if for no other reason, because of the two sons, Albert H. and Edward P. she trained for our church. We can judge of the quality of this training by the lives of

these men, and of other members of her large family. She shared her delightful home with students who never forgot her kindness. Mrs. Johnson was also active outside her home, especially in her care for the colored people, who had flocked to Oberlin after the passage of the fugitive slave law. She helped to organize the Maternal Association for the purpose of giving them the teaching and other aid, which they needed.

Mrs. Susan Allen Wright, wife of Deacon W. W. Wright, was a graduate of the literary course and a woman of fine abilities. For more than half of the fifty years we celebrate, she was one of our active members, and to the end of her life was deeply interested in all that concerned the prosperity of the Second Church. To many she is best known through her children, Albert A., who has been so sadly missed both in College and town. Herbert H. who is now dean of Fisk University, and Mary M., who was at one time assistant principal and then, for one year, principal of the Woman's Department of Oberlin College.

Mrs. Julia Smith came to Oberlin, a widow, some time before the organization of our church, for the purpose of securing a college education for her sons and daughter. It was a long, hard struggle. For she had no means, outside her home. This she opened to young men in like circumstances, engaged in the same earnest effort. It was a plain but comfortable home, and she was a real mother to all her boys. By doing her own work she was able to set her price for board at an extremely low rate and in this way she helped a large number of students who could never have paid their expenses at the higher priced boarding houses. With all her labor and care she was a devoted church goer, and never missed the prayer meetings. She led the devotions of others acceptably, and was relied upon at our ladies' meetings. We easily understand where her son Hinds, who did such a wonderful work among the boys, caught his spirit.

Mrs. Susan H. Thompson wife of Deacon Uriah Thompson was a member of this church forty-seven years. After she became too feeble to attend our meetings, she did not forget

to send in her contributions. Her warm interest in the extension of the kingdom throughout all lands, doubtless first kindled the zeal of her sons—C. N. Pond of this place, C. H. Pond in Mississippi and William A. Bowen in Honolulu—who, with their families, have done so much to promote the cause.

Two of the women among the charter members, are still with us,—Mrs. Lucy Fairchild-Kenaston and Mrs. J. F. Siddall. Mrs. Kenaston during her residence in other places, has always made frequent visits to her paternal home and came with her husband in the later 90's to care for her father in his declining years.

Mrs. Siddall also lives in the home of her youth, the home in which she brought up the five stalwart sons who have gone forth into the world to do honor to her training, in their several vocations.

THE LADIES' SOCIETY IN CONNECTION WITH THE BUILDING AND FURNISHING OF THE CHURCH

Not long after the close of the civil war, the plan of building a church began to be discussed, and on April 12th, 1867, The Ladies' Society was organized, its object, as set forth in its constitution, being "to raise funds to assist in providing a place of worship." Any lady could become a member by paying an initiation fee of twenty-five cents, and pledging a monthly contribution. But a great deal of money was raised outside of these fees. Means were devised to convert time and labor into cash. Meetings for work were held. Many yards of rag carpeting were made and sold, also quilts, aprons, and articles designed for holiday gifts. In order that every thing made, should find sale, orders were taken before hand. Our principal patrons were members of the First Church. A few of them contributed money directly. Occasionally a member of the faculty or some other friend, gave us a concert or lecture, the avails of which added to the treasury without so much labor on our part. As the fund accumulated it was easy to loan it to responsible parties, at ten per cent. interest.

The first money paid out from our carefully gathered fund, was for the stained glass windows of the audience room, July 11th, 1870.

During the following autumn, as the time drew near for the dedication of the church, the ladies united in the effort to have the cushions and carpet in readiness. It was out of the question to hire this work done, and we resolved to do it ourselves. Long tables were arranged at the head of the stairways leading to the audience room of the church, and others just inside the doors, where a dozen or more ladies could work at the same time, in cutting and basting the cushions. They were instructed in the mysteries of the art by an upholsterer from Cleveland. Sewing machines were brought, and the cushions were stitched as they were made ready. Thus the work went on for six weeks, some ladies giving their mornings, others their afternoons, some came only occasionally, and others took cushions home to work upon them. After the cushions came the carpet, and getting the floors ready for it. The willing hands of members of the church and society did it all, nearly every woman having some part in it.

We had by no means completed our work when the church was dedicated. The pulpit furniture and even the Bible used that day, were loaned for the occasion. We did not relax our efforts until we were able to buy suitable furniture for the pulpit—furniture which is still doing service—floor coverings for all the rooms and halls, inside blinds for the basement, and lastly what was needed for the parlors. The Society had now accomplished the special work for which it organized. It had taken five years, from April 1867 to April 1872. The amount of money raised and paid out during this time was about \$5,000.

One hundred and fifty-six names appear upon the roll of members, though probably not more than half that number were actively engaged at any one time. Of the few still living, no one will ever forget the enthusiasm of those years and the delightful social condition of the church. Absorbing interest in the work to be done drew all hearts together.

THE LADIES' SOCIETY IN CONNECTION WITH THE
REPAIR OF THE CHURCH IN 1877

Following the dedication of the church, the constitution of our society was changed so that its purpose was declared to be "for carrying on benevolent work." The spirit, however, of the earlier years was gone, and finally its meetings were suspended altogether. But on Sabbath evening April 15th, 1877, during the pastorate of Rev. William Kincaid, a catastrophe occurred which called it into new life. A section of plaster, in the audience room, fell to the floor, very soon after the evening service. Immediately the Ladies' Society reorganized, with a new leader at its head, Mrs. Edwin Regal. It should be remembered that there was a large debt upon the church at this time, and the women felt that it was very undesirable to add the expense of the needed repairs to the burden the brethren were already carrying. So they voted to assume the entire cost of these repairs themselves, which were estimated at \$1000.00. The amount was divided into \$5.00 shares, and \$750.00 were soon pledged by one hundred and seventy ladies. A wonderfully successful strawberry social was held at President Fairchild's on the evening of the following Decoration Day. The ample grounds were transformed into a veritable fairy land, where pretty little flower girls sold bouquets, Rebecca at the well dispensed lemonade, and Martha Washington condescended to preside at a table. \$200.00 was added to the treasury as the result of this effort and the last of the debt was wiped out the following December, by an old folks concert, given by singers selected from our own congregation, who appeared in old time costumes and sang hymns and songs of "Auld Lang Syne."

Among the women who directed the work from the very beginning, we recall Mrs. Dr. Allen, Mrs. J. M. Ellis and Mrs. Judson Smith. Mrs. Allen was our treasurer for thirteen years, and also treasurer of the Foreign Missionary Society for a still longer time. She was equally useful to us in the care of our funds, and in the rare judgment she showed in expending them. Mrs. Ellis was always a leading member. She acted as secretary for a long period, preceding her removal to

Washington, D. C., in 1894. Her carefully kept records present the work in very attractive form. Mrs. Smith was first secretary and then president, continuing in active work until her removal to Boston, Mass., in 1884. Here her fine qualities as a leader brought her the appointment of president of the Boston Board of Missions. No officer of our society was ever more beloved or had a more loyal following.

Mrs. Elizabeth S. Mead came to Oberlin in 1869 and was our president a number of years. To her native tact and judgment she added the experience in church work which she had gained in places where she had been a pastor's wife before coming to Oberlin. One of the pleasant things in connection with this anniversary is the thought that Mrs. Mead, after an absence of many years, during ten of which she was president of Mt. Holyoke College, should have returned to Oberlin and taken up her residence with her daughter, Mrs. Swing.

Madam A. A. F. Johnston, with us for forty years, has been too much engaged in the College to take an active part in our work, but she has been a large giver and an enthusiastic helper on occasions. Others among the most active were Mrs. Deyo, Mrs. John S. Peck and her daughters, Emily (Mrs. Chamberlain) and Mary A., Mrs. John Carpenter, Mrs. J. M. Fitch, Mrs. Hayford, Mrs. Dr. Noble and Miss Mary Fairchild. And the list might be extended, indefinitely, if there were time.

THE WOMEN OF THE SECOND CHURCH IN CONNECTION WITH MISSIONS

The above record shows only the work for ourselves, but during these years, much has been done for home and foreign missions. In the foreign missionary work we have been closely united with the women of the First Church, since we have met together for our monthly meetings. Each church supposedly contributes about one-half the amount raised. The president is chosen from one church, the secretary from the other, the treasurer from either, and the vice presidents are the wives of the two pastors. During its history of forty-one years, this Union Society has had nine presidents from our church: Mrs. Judson Smith, Mrs. G. W. Shurtleff (seven

years) Mrs. F. F. Jewett, who has also served as secretary, Mrs. E. P. Johnson, Mrs. M. J. P. Hatch, Mrs. Dr. Noble—the last two were also presidents of the Ohio Branch of the W. B. M. I.—Mrs. S. C. Little, also treasurer of the Ohio Branch, Mrs. J. B. Vincent and Mrs. W. B. Chamberlain. Mrs. E. S. Mead was secretary ten years, Mrs. Dr. Allen treasurer most of the time for twenty years and Mrs. J. T. Shaw and Mrs. G. W. Andrews for shorter periods.

This Union Society at first contributed to the support of Miss Harriet Greenman, who went with Miss Mary Dasscomb as a missionary to Brazil, under the Presbyterian Board. Miss Greenman soon married and withdrew from the work. In 1871 the society became auxiliary to the W. B. M. I. and adopted Mrs. Anna V. Mumford, who went to Samokov, Bulgaria, as our missionary. After six years, Mrs. Mumford preferred to work independently, but as a majority of members thought best to continue contributing to the American Board, our support in 1878 was given to Miss Ella J. Newton, in charge of the Girls' Boarding School, in Foochow, China, who was our faithful representative, to the time of her death in 1907.

For a few years we were unable to raise the full amount of Miss Newton's salary, \$450.00, afterward raised to \$500.00, but more recently the amount contributed has considerably increased, averaging between \$700.00 and \$800.00 a year. Since Miss Newton's death it has gone into the treasury of the Ohio Branch undesignated.

We have also joined the women of the First Church in home missionary work, though usually holding separate meetings. For twelve years we together supported Miss Lizzie Stevenson, a missionary worker in Atlanta, Ga.; together we have given aid to the mission among the Bohemians in Cleveland established by Rev. H. A. Shauffler, and to Miss Collins' work among the Dakota Indians.

The Saturday afternoon Girls Industrial School in our own town, carried on for twenty-five years, in which our women have done their part, is worthy of mention, also the work conducted at the Centennial building which was first started

by Mrs. Samuel Squire and Mrs. Laura White.

Mrs. Regal, president of our Ladies' Society fourteen years was a most capable and inspiring leader, and efficiently promoted home missionary work. She and Mrs. Ellis were warm friends and enjoyed their association as president and secretary. During a considerable part of this time, Mrs. C. T. Beckwith was treasurer, which made a strong trio, and it was not weakened when Mrs. M. G. Dick took the place of Mrs. Beckwith.

During Mrs. Regal's administration and largely through her influence, the State Home Missionary Union was organized and our Society became auxiliary to it. We pay \$275.00 yearly, into its treasury.

Mrs. Regal instituted a campaign of education in regard to our state and national home missionary societies and was careful to have some portion of the work attractively presented at our monthly meetings. This led to the regular appointment of a program committee, and then to the use of printed programs, beginning in 1892-3. The excellence of these programs, and the large number of women who have had a part in carrying them out, is worthy of note.

In connection with this organized work at home, we must not forget to speak of the noble women, whose names are upon our church roll, who have gone to missionary fields abroad, and in our own land as well. Of the last no record is at hand, but there is known to be a large number. One of our oldest members, Mrs. S. G. Wright, was long a missionary among the Ojibway Indians, near Leech Lake, Minn., when that country was more removed from civilization than many a foreign field. Others have gone as teachers among the colored people, the mountain whites, the Mexicans and Mormons, while still others, as pastors' wives, have helped in many needy places, to extend the leaven of righteousness.

Thirty-seven women from our membership have labored in the foreign field—four in Turkey, four in Japan, six in Africa, seven in India, eight in Micronesia and eight in China. In Fen Cho Fu, Jennie Pond Atwater "sleeps her last sleep" and at Taiku, Rowena Bird won the crown of martyrdom.

OUR PASTORS' WIVES.

It has been the unwritten law in our church that our pastors' wives shall not be asked to take the place of president in either of our societies, in order that they may be left free for the special duties and opportunities belonging to their position. They are all living except Mrs. Hutchins, of whom it may be said that she was an ideal pastor's wife and is remembered with great affection.

Mrs. Fairfield, wife of the first pastor, was a sister of President Fairchild, and resembled him in her qualities of mind and heart. "You cannot say anything too good of her," was the remark of one who knew her well. Mrs. Kincaid was born and bred a daughter of Oberlin and was full of its spirit. Her fine executive abilities, never really tested during her stay with us, have found due exercise since she became president of the Home Missionary Union of New York.

Mrs. H. M. Tenney has taken an active interest in the different womens' organizations, and as vice president has ably filled the chair of one and another of them, when called upon. She has made it a point to know the members of our congregation. Her example and influence are held in grateful appreciation.

HOME WORK OF THE LATER YEARS

Next to Mrs. Regal, Miss Mary Shafer has held the place of president for the longest time, namely from 1896 to 1906. Associated with her were Miss Royce and Mrs. Howard Huckins as secretaries, Mrs. C. T. Beckwith and Mrs. Frank Dick as treasurers. Mrs. B. F. Shuart, whether in office or out of office, has overseen the packing of the missionary barrels.

During this period the following important projects were carried through, involving the raising of considerable sums of money; in 1897 the library of Tank Missionary Home was furnished and made a memorial to Professor J. M. Ellis. Nearly \$200.00 was raised with very little effort, so glad were the givers to unite in doing honor to the memory of one who had been such a leader in our community. A large

crayon portrait hangs upon the wall, and a tablet with the inscription:

"John Millott Ellis Library. Furnished by Ladies of the Second Congregational Church."

In 1900 funds for the porch, which was added to the parsonage and for painting the entire house, also for refurnishing and re-decorating the Sunday School room and church parlors. The entire cost of these repairs as shown by the treasurer's account was \$841.19. In 1904 when extensive repairs were made upon our church, the Ladies' Society assumed \$1200.00 of the expense and paid it within the five following years.

THE WORK OF THE WOMEN IN CONNECTION WITH THE SOCIAL LIFE OF THE CHURCH

At our mid-week meetings, where so few women are ever heard, our pastors' wives have at times taken part, Madam Johnston more often, Mrs. Almira Shafer in the earlier years, later Mrs. I. M. Plumb, and more constantly than any of them, Mrs. Ann Baxter whose quaint interpretations of Scripture will long be remembered.

The meetings of our Ladies' Society have promoted acquaintance and good fellowship. Three years ago a new departure was taken, which has given an impulse to the social life of the church. All day sewing meetings were inaugurated, with a noon luncheon, to which the families are invited. Our annual suppers have been delightful occasions, which no members could afford to miss.

We should be glad to speak of the women who are now active in the church, but for lack of time it must be left for the next anniversary.

In looking back over the forty-five years of her life in Oberlin the writer is reminded that very few are left of the women who worked so faithfully to establish this center of Christian influences. But she is sure they did not labor in vain. Their example will stimulate those now enjoying the rich heritage they left behind, to emulate their earnestness and consecration, "and follow in their wake."

President JAMES H. FAIRCHILD

AN APPRECIATION

By PROFESSOR G. FREDERICK WRIGHT.

President Fairchild sustained unique relations both to Oberlin and to the Second Church. He was at the same time the ripe product of the religious and social conditions of New England and Oberlin, and a powerful factor in the later development of the causes which produced his personality. He was born in Stockbridge, Mass., Nov. 17th, 1817. At that time this frontier town had but just emerged from the conditions of an Indian mission station presided over by the celebrated Jonathan Edwards and carried on to self support by Rev. Steven West, a theologian of commanding influence. The place was also redolent with the inspiring memories of David Brainard of hallowed missionary fame.

When an infant only a year old the family residence was moved from Stockbridge to Brownhelm in the newer New England which was growing up in Northern Ohio, and called the Western Reserve. Here, twelve miles from Oberlin his boyhood was spent on his father's farm, amid the exciting and laborious experiences of frontier life. Slowly the dense forests were cleared away, patches of sunshine were let in upon the fertile soil, and wild beasts and wild Indians were driven away. But the settlers from New England brought with them a passion for education which nothing could daunt. Not only were common schools established in every neighborhood, but academies with classical courses preparatory to college sprang up on every hand. Brownhelm Academy was opened a half mile from the Fairchild home when James was only thirteen years old, and he began at once the study of Latin and Greek. This was in 1830. Two years later a High School was opened in Elyria by a Mr. Monteith, and here both young Fairchild and his pastor Dr. Betts carried on classical studies together until Oberlin was founded in 1833.

Oberlin began with a full fledged college course as soon as a small opening, the size of the present common, could be made in the forest of large trees. But Oberlin was not the first college to be founded on the Western Reserve. Western Reserve College at Hudson was already well under way before Oberlin was thought of, and her friends and supporters were represented in every church and township of the region. Oberlin, however, was the product of an important circle of new ideas which were grafted upon the old stock which had been transported from New England. Here for the first time women were admitted to an equality with men in their educational privileges. Here members of the colored race were first admitted to the higher educational privileges on equal terms with all others. At Oberlin were gathered the extreme representatives of that religious zeal, Christian self abnegation and social equality which had been fostered by the wonderful revivals which followed the preaching of Charles G. Finney in the East. Into such formative influences the peculiar personality of James H. Fairchild entered at the most susceptible period of his life.

It was a most remarkable company of men and women with whom he came in contact here, both in the school and in the community. Kindred spirits flocked to Oberlin from every portion of the country. Lucy Stone, Antoinette L. Brown (Blackwell) and numerous other women of strong personality represented the most progressive members of their sex and had a strong moulding influence upon Oberlin society. Extreme reformers of every sort flocked to Oberlin under the impression that the soil was prepared for the revolutionary seed which they had to sow. With the advent of the Lane Seminary Seceders in 1835 came a tornado of anti-slavery influences calculated to sweep every one off his feet. Theodore Weld, Abby Kelley, William Lloyd Garrison and many others urged that the church and the government were so corrupt that there was no hope of remedy but by coming out from allegiance both to state and church. Mystical Perfectionists also urged a form of experience so impractical as to compel a complete separation from the world. Advocates of

Millerism which was then sweeping under its influence large numbers of devout, but misguided students of prophecy, came to Oberlin and had full opportunity to present their seductive arguments proving that the end of the world was nigh at hand.

But the men who led the public sentiment at Oberlin during the early and formative period of young Fairchild's entrance into the community were a remarkably well balanced company. President Finney always retained the instincts of the legal fraternity in which he had had his early training. He preached as an advocate, but in due time he advocated both sides, and in the end things were very evenly balanced. If he urged the duty of seeking and hoping for complete sanctification, he did it by presenting the overwhelming motives of the gospel which are ready to waft obedient souls in that direction, and he presented a psychology and a philosophy preeminently calculated to guard against fanaticism and antinomian perfectionism. That the primary object of the Gospel is to produce righteousness and truth in the inner man is no discovery of the new theology of the present time.

President Mahan believed in free speech, and was a debater of consummate power. He would give the Come-outers a free field to set forth their views, but reserved the right to answer them, and all other extreme reformers. And he rarely failed of securing a verdict for his side of the case. Largely through him Oberlin remained loyal to the constitution and government of the United States. Mahan was at Buffalo with the many others of his stripe to found the Republican party which finally won the victory in the election of Abraham Lincoln and the subsequent abolition of slavery.

Professor Henry Cowles, Professor John Morgan and Timothy B. Hudson, were preeminent representatives of classical scholarship in those early days of Oberlin history. When the representatives of Millerism came and presented their arguments from prophecy, it was largely Professor Henry Cowles who checkmated their influence by presenting those interpretations of Scripture that later made his commentaries so popular and influential. When there was a movement to eliminate the classics from the college curriculum, it was Tutor

Hudson, who came to the front and turned the tide of public sentiment, even in face of the opposition of President Mahan. When pressure was brought to shorten the theological course it was Professor Morgan who settled the question by calling attention to the fact that when the Lord wanted to make an oak tree he took a long time for it. But when he only wanted to make a squash he did it in one year. In Dr. Dascomb, Oberlin had from the first a very able and sane-minded scientific man who was at the same time a most successful teacher. In Professor George N. Allen she had a musician of exquisite taste who laid the foundation for the remarkable development of musical culture which is witnessed here at the present time. And in this he was amply supported by President Finney and Professor Morgan.

It will thus appear that the early associates of President Fairchild at Oberlin both among the faculty and the students were a remarkable company of men and women for any age or country. And his was a personality remarkably fitted to receive and transmit the totality of impressions naturally made by such surroundings. He absorbed and transmitted the high scholarship which was brought to Oberlin by the graduates of Yale, Williams, Dartmouth and Hamilton colleges. For many years he was an accomplished and successful teacher of Hebrew, Greek and Mathematics. Through his modest and attractive manners, his kindly disposition, his transparent honesty of character and his well balanced development of mind in every direction he early became a leading influence in all the affairs of the College. When Finney was appointed to the presidency, Professor Fairchild was appointed chairman of the faculty, and became still more the central personage in directing the internal affairs of the College. President Finney never felt that his time was economically employed in attending the details of college discipline.

In due time (1858) Fairchild was appointed Associate Professor of Theology and Moral Philosophy, and it was in these subjects that he attained his chief preminence and became prepared for the greatest service which he rendered to the Second Church, to Oberlin and to the world. The symme-

try, the constancy and the effectiveness of his Christian life was the direct product of his Christian faith. He believed therefore he spoke. His life was the product of a sound faith and a discriminating philosophy. His was not an invertebrate system of theology, but a system that was thoroughly thought out and well articulated. He was tolerant on all unessentials, but firm as a rock on what he considered essentials. With himself he brought his theology into the Second Church at its organization. Later he was one of the most prominent factors in formulating the creed which a committee of the National Council recommended to the Congregational churches.

During, and for some years after the Civil War, the Church was compelled for pecuniary reasons to dismiss its pastor, and depend upon the resident professors for their pulpit supply. The chief dependence for this period was upon Professor Fairchild. His preaching was not of the style of President Finney. He was no such natural orator as Finney was, but Finney's theology appealed so perfectly to the human understanding that Fairchild could but accept it because he understood it. And this he continued to preach in his own clear persuasive manner so that the audiences were fed with the true bread of life and all forms of Christian activity were promoted in large degree. The church grew in numbers and efficiency. The present house of worship was erected at great self sacrifice on the part of its membership. At the same time there was no falling off of contributions for the spread of the gospel throughout the world. To the end of his days President Fairchild's presence in the Sabbath congregation and in the weekly prayer meeting was a benediction to all and a reproof to those who undervalue these means of grace.

At this point it will be profitable for us to pause and take a brief survey of the theology which has been the main-spring of the life of the Second Church whose interests and work President Fairchild had so much at heart. This theology, both in its theoretical and in its practical aspects is found complete in his formal treatise on theology and in

his book on Moral Philosophy. The main propositions of it are sufficiently outlined in the creed of the Second Church. President Fairchild's Christian life was the outgrowth primarily of a firm and well reasoned belief in the existence of a personal God who is responsible for the creation of the world with all its mysterious provisions for the discipline and the welfare of mankind. He cheerfully accepted the responsibility of working out his salvation in the world as God has made it.

Again, he believed in the Providence of God, and in His personal care for the interests of all his sentient creatures. To President Fairchild it is no mere figure of speech that God cares for every sparrow that falls and numbers the hairs of our head.

Again, he believed in prayer as a positive force in helping to determine the course of God's activities in behalf of his needy creatures. He believed that God was as free to answer the prayers of his children as he is to give fruitful harvests in response to the labors of the husbandman. To his mind, answer to prayer is no more of a disturbance in the course of nature than are the artificial means by which man actually does change the course of nature.

More specifically, President Fairchild believed in the Bible as a well authenticated revelation of God's character and of man's extremity, and sufficient to furnish the effective aid needed in securing the salvation of the race from sin and its dire consequences. It is a noteworthy characteristic of Fairchild's theology that in support of his propositions no arguments, aside from the reason of the case, are presented except as drawn from proof texts in the Bible. Indeed, his theology is preeminently Biblical. The Bible was his only religious classic. He loved it. He honored it. He preached it. He constantly quoted it. He understood it. In his later years as he attended the weekly meetings for prayer and conference, he scarcely ever took part except by quoting some apt passage of Scripture to deepen interest in the subject before us.

He was a firm believer in the Divinity of Christ and in the necessity of His atoning work.

President Fairchild recognized the lost condition of the human race and with his mind's eye saw with overwhelming clearness the horrible pit and the miry clay into which man has sunk by reason of sin. This point is specially emphasized by one article in the theological system both of Finney and Fairchild which is peculiar, at any rate in the degree to which they emphasized it. This article is "the simplicity of moral action." Sin, according to these great thinkers, resides in, or consists of, an ultimate refusal to choose the good of being. Every choice which is not wholly good is wholly wrong. He that breaks the law in that which is least, breaks it in all points. The plowing of the wicked is sin. If we hold back our allegiance on a single point it is in vain that we assert our willingness to obey in those things that are acceptable to the bent of our desires. In vain does a man who robs or defrauds or in any way disregards the rights of his fellow men plead that he is kind to his family, and honorable with his confederates. It is no excuse for a man who has wrecked a Life Insurance Company that he was esthetic in his tastes and did much to promote art in the colleges of his country. There is no escaping from this philosophy of the human will. The sum and substance of duty is to surrender one's will without reservation to the promotion of the good of the whole,—in the phrase of Finney and Fairchild, to "choose the good of being." This definition of virtue gives a grip on the conscience which the prevalent definitions utterly fail to give. For example, here is a definition found in one of the recent text books on moral philosophy written by a professor in one of the chief universities of the land, and extensively used in the instruction of college classes. "Duty is what is owed by a partial, isolated self, embodied in established, facile, and urgent tendencies, to that ideal self which is presented in aspirations, which, since they are not yet formed into habits, have no organized hold upon the self and which can get organized into habitual tendencies and interests only by a more or less painful and different reconstruction of the habitual self." (John Dewey, *Ethics*, p. 362.)

This definition is a fair specimen of what some are pleased to call profound philosophy. But its appearance of profundity is produced by the mud in it which gives to shallow water the appearance of great depth. On the contrary, Fairchild's system of moral philosophy is so clear that light penetrates it without diminution to what ever depths it descends. Anyone can understand Fairchild's moral philosophy. There is no escaping from its fundamental premises, for they are intuitive. Every one knows that he is under obligation to respect the interests of sentient beings according to their perceived value. It is at the foundation of all morality that we are to love God with all the heart, and our neighbor as ourselves. The tug of war comes when we attempt to decide practical cases of casuistry and determine what definite action on our part will promote the good of being. Here is where the axioms emphasized by Finney and Fairchild come in to guard effectively against fanaticism. Each duty of conduct is to be individually determined. There are no hard and fast rules absolutely determining our outward conduct in every instance. Whether one shall give to a beggar who asks from him, depends upon the circumstances accompanying the asking. Whether one is to choose a particular calling in life is not to be determined by any hard and fast rule, but by attention to all one's individual capacities and opportunities and all the providential openings before him. His philosophy would not allow the spoiling of a good cobbler to make a poor preacher.

Following the Socratic method, President Fairchild was accustomed to catechise an inquirer after the path of duty as follows: "What is your present occupation?" "I am working at my trade. I am a shoe maker." "Very well; that is an honorable calling. But why are you mending shoes?" "To get money." "Very well, why do you wish to get money?" "I wish to get an education." "That, certainly, may be a very laudable purpose. But why do you wish for an education?" "I wish to enter with advantage one of the learned professions." "That, too, may be laudable ambition. But what is there beyond your profession? What is the ultimate choice?

What is your final aim? Is all this preparation for your own pleasure or aggrandizement? If so every step in your career is vitiated by that ultimate intention. Unless your aim is to lay all this acquired increase of power on the altar of the well-being of the universe it is sinful and despicable from beginning to end."

This is well illustrated in the following skeleton of one of his sermons, preached just after a painful case of discipline in the college from the text "One sinner destroyeth much good."

"A sinner is one who lives for some other purpose than to do good. . . ."

"The proper end and aim of life is to do good and attain good. . . . The life of doing good satisfies our reason and conscience, and fills the soul with peace. It is the life which God lives and therefore we call Him good."

"In this life so just and right and good no sinner has a share. God's love is over him, . . . he gathers God's gifts so graciously bestowed, but makes no return of grateful obedience."

"He is himself by birthright an heir of immortality. Heaven is opened to him, and God's favor is proffered to him. He spurns all this and sells his birthright for a mess of pottage, and this is his sin."

"Thus the mischief of sin reaches to God. It cannot pluck Him from His throne, or dim His glory, or thwart the good purpose of His goodness, but the ingratitude of sin must pain Him." "If I be a Father," He says, 'where is My honor.'"

"The sin of God's creatures is a wrong done to Him. The sinner robs God of His rights."

"But God's substantial blessedness is beyond the sinner's reach. . . . Among his fellow men the sinner's life and power operate with greater mischief."

"Each one has power, if he employs it well, to bless many others."

"The sinner voluntarily throws away this power, shuts God from his soul, and ceases to be a channel and fountain of good."

"The sinner is a power for mischief, wherever he may be. He does not need to do anything. He does not have to try to do evil. The mischief is in what he is."

"The sinner sometimes tries to find comfort in the idea that he does not *intend* the mischief, and that he has no wish to do *harm*. Even this if true does not set aside the guilt."

". . . The willingness to suffer good to be destroyed is the essence of all dishonorableness."

"But it is upon the sinner's own good that sin works with the surest and most fatal effect. Others may escape the snares he spreads, . . . his own soul cannot escape."

"O my friends, who of us can bear the responsibility of sin?"

I fear we do not appreciate the inheritance we have in such a life as that which was lived in our midst by President Fairchild. It was his life and work which more than that of any other man gave unity and character to our church, our college and our community. I have often had occasion to compare him to the Apostle John. With both the 33rd year of the century in which they lived was memorable both in their own lives and in that of their generation. Both remained in active labors to near the close of their centuries and were living witnesses for a period of seventy years to the dramatic events with which their early experiences were associated. No biography of Christ could be greatly falsified while the Apostle John was alive to criticise and correct it. So all recent histories of Oberlin's early days have been compelled to pass the censorship of President Fairchild. At the close of the first century it was as easy to verify the Gospel records as it was at the close of the 19th century to verify those of the founding of Oberlin. As Papias at the close of the first century delighted to question the few living witnesses of the events of Christ's ministry, so Dr. D. L. Leonard has delighted in the opportunity to verify his history of Oberlin by reading it page by page to President Fairchild. The significance of this comparison will be appreciated by all candid students of Christian evidences.

In his personal characteristics also President Fairchild

seemed closely patterned after "that disciple whom Jesus loved." The lives of both were fed by the deepest springs of faith in a Divine Saviour. If their courage never faltered, it was not because they were ignorant of the difficulties in the way. No man in Oberlin saw more clearly than President Fairchild the difficulties before the Second Church at the close of the war, when they were faced with the burden of erecting and paying for a house of worship. But his faith triumphed. He led the people forward, and difficulties vanished at the word of the Lord. When we met in the First Church on that memorable evening to secure the volunteers called for by the proclamation of President Lincoln to put down the rebellion begun by the bombardment of Fort Sumter, President Fairchild told us plainly that he did not think we should succeed. He had little doubt that the South would be unconquerable, and that a slave-holding republic would in due time be established on the other side of Mason and Dixon's line. But this was not to throw cold water on the movement. Far from it. For, he added, "Nevertheless it is our duty to meet them on the field of battle, if for no other reason than to resist their further aggressions, and secure endurable terms of peace." "Go; and the Lord of Hosts go with you."

We should make a great mistake if we were to infer from President Fairchild's placid exterior that he was lacking in feeling. For, on occasions, he was, like the Apostle with whom we are comparing him, a veritable "Son of thunder." His general life was like the current of the Mississippi, when unobstructed by obstacles to its free onward flow. It was placid, but it was deep and strong. Interrupted it became a tumultuous torrent sweeping everything before it. In College discipline he bore long with offenders. But when forbearance ceased to be a virtue his indignation burst with tremendous force. It is related of the Apostle John that his indignation against Cerinthus was such that he refused to enter a bath after the arch heretic had preceded him, thus giving outward expression to his abhorrence of his destructive teaching.

President Fairchild cherished a peculiarly strong repug-

nance to those seductive works of art which pander to the tendencies leading to sexual immorality. Doubtless this feeling was strengthened by his lifelong relations to a co-educational school, where the preservation of the proper relation of the sexes in their relations to each other is of vital importance. His feelings on this subject are well illustrated by his declaration after coming out from the art gallery of the Vatican, which was the first great gallery in Europe which he visited. After asking if it was not true that this was the best gallery in the world, and being assured that it was, he said with emphasis: "I will never enter another sculpture gallery as long as I live. It was my *duty* to see this one, but it will be my *pleasure* to keep away from them hereafter." Though recognizing a distinction between nudity and obscenity, he believed there "was a natural tendency to run from one into the other." "Will passion," he asked, "stop at mere love of the beautiful?" This is like Paul's declaration "If meat causes my brother to offend, I will eat no more meat while the world standeth."

But time fails to draw out the comparison further. The similarity in the lives of these two personages, arises so largely from the similarity in the food on which these great Caesars fed that we may simply refer here to the Fourth Gospel written in the old age of the one, and the creed proposed in his old age by the other for the Congregational churches of America, which last is but an enlargement of the creed of the Second Church, to complete the comparison. May God grant that we may not impoverish our lives in the future by substituting for our spiritual diet any food less nourishing.

The RELATION OF THE SECOND CHURCH TO CONGREGATIONALISM

BY REV. J. G. FRASER, D. D.

“Tis a broad lañd of wealth unknown” which beckons and allures from this little hill top of our theme. Which way shall we journey? Here are the fascinating pages, almost a hundred of them, of Dr. Homer Johnson’s early clerkship of the church, followed by hundreds of other pages by his worthy successors in that honorable office: here is the list of members, two or three thousand of them, headed by the name of George N. Allen, whom the elder among us remember as occupant of what Oliver Wendell Holmes would describe as the settee rather than the chair of Sacred Music, Geology, and Natural History, with the work of principal of the Preparatory Department and secretary and treasurer of the College thrown in for good measure, but more widely known as the writer of “Maitland,” to which some of us sing, and all of us try to sing the Oberlin Alumni hymn, “Must Jesus bear the cross alone;” here is the long, long list of professors, and humanists, and reformers, and religious statesmen, from John Keep onward; here is the great multitude of student members, gone out to every land; and here the splendid array, where is there another like it of world-leaders in the service of the Kingdom? Which way shall we adventure among these enticing and bewildering possibilities?

Life consists largely of relations with other lives. What has the Second Church stood for, and what has it accomplished, in the common service of the kingdom of God through its relations with that great, free, elastic system which consists of /the organized Congregational churches /of the vicinity, the state, the nation, and the world?

I. THE CHURCH ITSELF. It has set a pattern. In its organization, and its forms of life and procedure, it is distinctively and characteristically, a Congregational church. To the council which was called for May 3, 1860, were presented with striking clearness and simplicity, the reasons which suggested and justified the organization of a second Congregational church in Oberlin. Its four pastors have been duly installed by council. Its records show on every page its practical recognition of the parity of believers. It is enough to mention that on its roll of deacons are the names of Lyman B. Hall, Kemper Fullerton, Irving W. Metcalf, and Henry C. King. It may almost be described as an ideal Congregational church, a specimen of applied Congregationalism.

I speak next of its relations to

II. THE VICINAGE. The church sought and found fellowship in Cleveland Conference at the first possible opportunity after its organization, and thereafter was faithfully represented at the meetings; it early felt the responsibility for its less favored neighbors; and in the second year of its life it appointed one of its acting pastors, Rev. E. H. Fairchild, as a Home Missionary to the feeble churches of the Conference. Again, in 1873, in connection with the First Church, it appointed a joint Committee to visit the churches of the Conference, "that they may be strengthened and encouraged by a stronger bond of union and fellowship." It has responded in the fifty years of its life, as shown by memoranda, not wholly complete, to calls to be represented on no less than 155 ecclesiastical councils, 74 for ordination, 50 for installation, 15 for dismissal, 8 for organization, 8 for advice in stress or schism, at points as far apart as Minneapolis and China. To a notable degree it has exemplified the second constitutive principle of Congregationalism, that of fellowship. When the call came, in 1889, for the re-inforcement of Medina Conference by the transfer to it of certain of the churches of Cleveland Conference, this church, with its neighbor, Wellington, were the first to make the change; and it approved the recent proposition for a like transfer of additional churches.

The church has always sustained very close relations with College and Seminary. Presidents Fairchild, Barrows, and King have been honored members and office bearers. Of the present teaching force in the entire Institution, of 141, 64 are enrolled as members, and eleven others are identified in service or worship or both. The relations with the Seminary have been especially close, through that brilliant and continuous line of professors, Fairchild, Ellis, Mead, Smith, Wright and Foster, who have served for years at a time as pastors between pastorates. And as long ago as 1870 was foreshadowed what has been thought to be a strictly twentieth century improvement, in a resolution for "engaging the services of theological students in pastoral labor for the church."

In 1869, moved thereto by a circular issued by a committee of the state Conference, which seemed to question the continuance or permanence of the Seminary, the church presented at the state meeting, an able and vigorous defence and justification of the Seminary as needed, and if manned by an addition of able teachers, likely to increase its numbers ten-fold.

Not less vital has been the relation of this church to

III. THE STATE WORK. It has never been without representation in a state meeting, by its pastor, always by one and generally by two delegates. The names of the delegates are good reading; J. M. Fitch, G. W. Shurtleff, J. M. Ellis, S. G. Wright, E. F. Moulton, E. P. Johnson, J. F. Siddall, Henry Cowles, J. B. T. Marsh, A. A. Wright, Dudley Allen, G. H. White, C. D. Noble, Mrs. F. K. Regal, G. W. Waite, A. T. Reed, Mrs. S. C. Little, D. L. Leonard, H. C. King, A. T. Swing, J. A. Bewer.

Three of the four pastors have served as Moderators, though not in every case during the period of their Oberlin pastorates; and of the teacher-pastors, Ellis, Fairchild and Smith. For many years, these three, with Henry Cowles, were leaders in organization and in the dispatch of business. In 1862 Professor Cowles served as a member of the committee on the state of the country. Their report was adopted by a divided vote; and by action of the Association an addi-

tional minute by Professor Cowles on the duties and dangers of the present crisis was added. In 1865 he was chairman of the committee to prepare an address to the churches on the hand of God as now revealed in our national affairs and the consequent obligations of his people; and brought in a report which was unanimously adopted.

The state Conference, hardly less than the Seminary and the Second Church, felt the vigorous impulse which Professor Hiram Mead brought with him in 1869. He was one of three or four to whose united efforts was due the organization in 1872 of the Ohio Home Missionary Society; was a member, and for the most of the time the chairman of its executive committee, until 1880, near the end of his intense and brilliant and effective career. Professor Mead also rendered a great and varied service as chairman of committees, and in the dispatch of business.

It would take a massive and comprehensive and encyclopedic volume to contain the papers presented by Second Church men at the state meetings; it would include President Fairchild on Christian Communism, Church Taxation, The True Principle of Theological Progress, Progress of Religious Thought; Professor Mead on The Bible in School; Professor Judson Smith on The Possible Functions of Church Officers and Committees under the Congregational Polity; Professor Wright on Authority in Religion; Professor Rice on The Duty of the Church to Provide for and Foster Christian Musical Culture; Dr. Kincaid on The Christian's Stewardship; Professor Cowles on Belief as Evidence of Christian Character in Candidates for Admission to the Church; Dr. Hutchins on Desirable Modifications in our Ministerial Training; President King on Some Suggestions from Psychology, Conditions of Deepening Acquaintance with God, How to Study the Bible, The Modern Conception of Religious Education as Conditioned by the Principles of Modern Psychology and Pedagogy; Professor Kelsey on the Latest Message of Science, The Modern Imitation of Christ.

Professor Foster was another vigorous and faithful member of the Second Church and the larger circle; with a way of

really doing things. The Oberlin Missionary Home is largely due to him. He was a valued and always dependable helper in Medina Conference and the Lake Shore Association of ministers. His service in organizing and for three years maintaining the Ohio Church History Society, ably continued after his departure from the state, for nine years more by Dr. Leonard, has never been fully appreciated nor fitly recognized. It was too good to be allowed to die. It is true also of Dr. Leonard's service for seven years in the conduct of the Bureau of Church and Ministerial Supply, that its value has never been fully recognized.

The Second Church has twice entertained the state meeting; 1881 and 1905; and has co-operated with the First Church in like service in 1870 and 1892.

Its support of the state work is generous, being for the year 1908-9, twice as much per capita, and for the year 1909-10, three times as much, as the average for the entire state, and bringing it near the head of the list in its gifts.

The Second Church, in its relation to the denomination, has gone farther afield than this large service and proportion in the state work, and has touched

IV. THE NATION. The movement in the churches which culminated in the organization in 1871 of the National Council, first took definite form in the Ohio state Conference. It was therefore especially fit that the first meeting should be in Ohio. Professor Mead was one of the three Ohio delegates present at the convention of committees upon the proposal to form a National Congregational Council, held at Boston, Dec. 21st, Forefathers' Day, 1870; 250 years after the landing. This convention voted "to accept an invitation from the churches in Oberlin, Ohio." The meeting was held from Wednesday morning, November 15, 1871, to Thursday afternoon, November 21, inclusive; the day sessions in the Second Church, and the evening sessions in the First Church. President Fairchild delivered the address of welcome, was a member of the business committee, and made one of the addresses on Saturday afternoon at the laying of the corner stone of Council Hall, on which occasion Dr. Budington, the

Moderator, made the celebrated reference to the Council as standing by the grave of buried prejudices. At the second meeting of the Council, 1874, at New Haven, President Fairchild read a paper on The Character Essential to the Religion which will take strong hold of the American People.

At the meeting of 1880, at St. Louis, Professor Mead read a paper on the question, Is it desirable that a statement be prepared of the Doctrinal Belief of our Churches, in the form of a Declaration of Faith? On recommendation of the committee to whom Professor Mead's paper was referred, a committee of seven was appointed, to appoint a committee or commission of twenty-five, to prepare a creed, and report it direct to the churches, and so originated the well known creed of 1883. It is generally understood that President Fairchild had a large part in the shaping of this creed.

The Second Church has always borne its part in caring for meetings of the national societies, the American Board, and the American Missionary Association, when held in Oberlin.

But even the nation does not bound nor limit the relation of this church to Congregationalism, or the kingdom of God. It reaches

V. THE WIDE WORLD. The memorial tablet which greets us all, as we enter this house, bears the names of such of the martyrs of China, as Atwater, Davis, Williams, Miss Rowena Bird, as were members of this church; that company to whom it was given to show that the martyrs spirit is not dead in the modern church, but flames forth, clear as ever, when the call and the hour come.

This church is signally honored of God in its record of sixty-five of its members who have gone as foreign missionaries; forty-two during this present pastorate, of whom thirty-five are still in service, and twenty-four are still on the roll of the church as members. "Their line is gone out through all the earth;" and not a few of them have entered the City of God above.

Doubtless the home missionaries are as many, or more. It would be almost impossible to gather them all from the list of members.

In speaking of the relation of this church to Congregationalism, a word should be said further of

VI. ITS PASTORS AND MEMBERS. In addition to the names already mentioned, a brilliant galaxy remains. Ament, hero alike of siege and service; Logan, the Apostle of Micronesia; "Missionary" Wright, tarrying so long among his Indians, that he learned to think in Ojibway, and had to translate into English; Mrs. Regal, long the secretary of the Ohio Women's Home Missionary Union; Professor Rice, so fitly remembered in the Memorial Building; Barrows, the lovable and gifted; Judson Smith, organizer of the Shansi Band and Christian statesman, and William Kincaid, the ideal among home missionary secretaries, here kindling the fire which blazed so bright in their wide ministry, for the nation and the world.

And dare we not name some who still serve with vigor? Mrs. Noble and Mrs. Little, of long ministry with the Ohio Branch of the Woman's Board; Creegan, of widely varied and always effective service in the general work; Mrs. Johnston, who has charmed while she has taught the generations of students; Irving W. Metcalf, watching and conserving the property interests of the denomination, first for the state, and now for the nation; Chauncey N. Pond with his widely varied service for humanity; George W. Andrews, translating on the organ the music of his own soul.

A great chapter might be written on the Second Church and Authorship, which should try to take account of the literary work in permanent and published form, which has come from its "pastors and teachers" here. It would note the long, strong, varied, array from Presidents Fairchild, Barrows and King; the commentaries so long a recognized authority and a valued practical help, of Professor Cowles; Professor George Frederick Wright's double list of scientific and apologetic books, with mention also of his editorial relation to the *Bibliotheca Sacra* and other periodicals; the half-dozen scholarly volumes of Professor Foster, of which his *Fundamental Ideas of the Roman Catholic Church* and *Genetic History of New England Theology* are outstanding samples;

Dr. Leonard with his books and his work on the Missionary Review of the World; Professor Swing's books; and others every bit as worthy as those here named.

VII. THE PRESENT PASTOR. One name has not yet been mentioned in this story of the relation of this church to Congregationalism; and yet we have all thought it, as a running background to the whole narrative. Of the fifty years, twenty-one have been under his leadership; and who can say how much of all this church has been, and is, and is to be, is due to him? Henry Martyn Tenney began his Ohio ministry in 1875 at Steubenville, from whence he came to the pastorate of the First Church, Cleveland, in 1880. After nine years of devoted and fruitful ministry there, he came to this church in 1889, and is finishing twenty-one years of service here, to bear henceforth by your wise and thoughtful action, the relation to you of pastor emeritus.

Only one pastor in the state, Dr. Gladden, coming in 1882, antedates Dr. Tenney in period of present service; and Dr. Tenney's continuous ministry in the state from 1875 makes him our senior pastor.

It is not easy to characterize Dr. Tenney's work in the state, especially in his presence. In 1883 he became a member of the executive committee of the Ohio Home Missionary Society, serving continuously, much of the time as chairman, for eighteen years, until 1901. By the adoption at that time of a rule providing for ineligibility after a certain length of service, he was dropped out, but was elected again in 1905; and under the re-organization is now chairman of the enlarged executive committee of fifteen. He has given unstintedly of time, and expense, and travel, for the state work; and, far the most valuable of all, of counsel and practical wisdom.

Here in Oberlin he has been not only pastor but trustee, president of the board of trustees and acting president of the College, member of the prudential committee, lecturer in the Seminary and president of the corporation of the Oberlin Missionary Home.

A count, quite at random, finds Dr. Tenney's name ten times in the Ohio minutes for one year, and fourteen times for the next year, and neither of these was an especial Tenney year.

In 1897, Dr. Tenney was chairman of a committee which the next year reported a three years' plan of study and examination for men licensed by the local Associations, with the purpose of raising the spiritual and intellectual standards of the ministry. The committee was continued for some years, and the plan has been used, with great effectiveness, by one at least of the local Associations.

Dr. Tenney repeatedly represented the old Ohio Home Missionary Society in the January Conference of the national and auxiliary societies at New York.

In all our national denominational meetings Dr. Tenney has been in demand, as a wise counsellor, a trusted adviser, and an all round good man. He has been three times a delegate to the National Council; in 1883 from the state Association; in 1886 from Cleveland Conference; in 1901 for Medina Conference, and he has just been elected for Medina Conference for the meeting of 1910.

The personal touch of his life, as pastor, adviser, and most of all as friend, is after all the truest and broadest measure of the man we all delight to honor. In the relation of the Second Church to Congregationalism, close, comprehensive, unusual, far reaching, as it has been and is, no one single factor counts for more than the life and work of the pastor who by twenty-one years of service now comes to his pastoral majority.

God keep him for years, as friend and brother to us all.

Professors MEAD, SMITH & ELLIS

AN APPRECIATION

BY REV. DAN F. BRADLEY, D. D.

In the autumn of the year of our Lord 1877 it happened that a raw, green youth, lacking six months of his majority, landed in the town of Oberlin just after the August Commencement. In those days the long vacation occurred in the winter, and the summer session was the most important, closing as it did the College year. But the modern spirit had so projected itself into Oberlin, that the sacred tradition of a summer session had been set aside, and Oberlin was facing a school term in the midst of winter, with the peril of losing a number of valuable students in the middle of the year—students who must teach winter schools to pay their way. There were many who were shaking their heads over the radical change which was said to be “aping,” the customs of the East. That summer found the college in a state of deep gloom over the suspension of a large number of students for the deep-dyed crime of taking an unpopular snob out into a corn-field where Warner Gymnasium now stands, and pouring a few ounces of tar down his backbone. It did not hurt the fellow much, but it was a barbaric crime. It was another instance of “aping” the Eastern colleges. There were those who doubted if Oberlin would ever recover from the shock. The Cleveland papers made much of it. The new raw student, whose imagination had been kindled for a score of years over the celestial paradise known as Oberlin, found himself grieved and disappointed at these things, as he found the saints here gloomy over the prospects for the coming term. Oberlin guilty of the crime of hazing! Horrors! Oberlin no longer in sympathy with the poor boy and girl who must earn money teaching in the winter—deeper infamy yet! Of course, said the wise ones, “Finney is dead.” The raw green candidate for what was then called the “bench-leg” or

paene-prep class (from the adverb *paene* meaning *almost*) wondered why he had been sent to Oberlin so late in the days of its sad degeneracy. But he was here, and the home was 10,000 miles away, and there was nothing to do but stay awhile.

And human nature has a quality of adjusting itself to even the worst conditions. "If I ascend up into heaven thou are there, and if I make my bed in hell, behold thou art there," has comforted many generations of disappointed actual saints and would-be-saints. So he stayed on.

Among the things that enabled him to adjust himself to conditions was this dear old Second Church. Kindly Dr. Kincaid was pastor—a serious soul, who smiled sometimes with a smile which was a compromise, as if it were doubtful whether in a grim world like ours, a man should indulge in smiling too freely. But he was gracious, courtly, an ideal pastor, who never used a word with the bark on. But his health then was not the best.

After an examination had by the deacons, who dealt rather gently with the raw recruit from across the sea, chiefly because there were traditions that sainthood of the Oberlin type had once been found in the family and might possibly reappear, he was admitted to the church upon confession of faith, in default of a letter from the native church in the heathen land, of which he had been a member.

Two avenues of service opened in the church, one was the choir, the joy and glory of which a man never loses, no matter how far he travels. That choir was packed full of human interest then. What it was in the days of Mr. Siddall, I do not know, but it certainly could not surpass the choir of 1877 to 1885. It was crammed full of romance. When the young recruit entered it there sat in all the principal seats men and women who could sing some to be sure, but who had passed through all the stages of romantic experience—there were the engaged, the had-been-engaged, the near-engaged and the hoping-to-be-engaged, and also the laughing, tantalizing free spirits that occupied the soprano and alto seats, spirits fresh from Paradise apparently, but blessed with a flavor of

earth as well. The moments of suspense just before Professor Rice dismissed the rehearsals on Saturday night, were the most exquisite moments of psychological torture known to man, both to the back seat bass and tenor as well as the unmusical and impertinent creatures who sat in the darkness near the front door waiting for the end of the song. The triumph or defeat of those crucial moments gave point to the service on the next day. Sometimes the sermon was too cheerful for the mood of disappointment; sometimes it was too serious for the ecstatic memories of the walk home in the rain the night before. Sometimes it lifted the doubtful soul into the mood of hope, and caused the determination to try again the next Saturday night. At any rate those self-controlled and apparently care-free souls who sat in those quiet seats cherished tragedies that might inspire a Hall Caine or an Edith Wharton. But nothing in the sermons of those times or in the attitude of Professor Rice ever implied a knowledge that men and women were thrilling and quivering with human ecstacies or miseries within reach of their right hands.

The other line of service which opened to this new member was the Sunday School, presided over by that individual of perpetual youth, E. P. Johnson. He was as young and handsome then as he is now and the center of interest in that school was the library in the southwest corner of the basement. No equal space upon this planet sheltered more wit, wisdom, human interest and passion at that time than that area surrounded by literature, 12 feet by 6 feet. Not that the books interested us. They only furnished the scaffolding for the real edifice. Choice spirits presided there, Hobart Painter, Henry Bates, Charles Martin, are recalled. It happened that they were all in the choir. Into that bit of a spot came the world interests. We knew then the actual standing of all the baseball teams in the National League. Even the score of the day before sometimes leaked in, although there were no Sunday papers then or telephones. The war raging in the Balkans, the political campaigns, Pres. Hayes' administration, the tendencies of the theological opinion soon to blaze forth in the Andover controversy were then discussed with a rare combination of reasoning and penetration. To be a member

of the Second Church choir was to be educated socially and esthetically; to be a book passer in the Second Church Sunday school library at that time, was to enter the arena of world politics and human interest.

From time to time, either owing to the illness of Dr. Kincaid or to his vacations, or his call to speak elsewhere, there came occasionally into the pulpit three rare and gifted souls, to add to the training of our raw and crude young prep. One was the gentle-voiced and courtly saint, Hiram Mead. He gave one the impression of deep spirituality and of a personal intimacy with the divine author of our Christian faith. Thirty years ago the name of Jesus was seldom heard in the Oberlin pulpits outside of the reading of the Scripture. Oberlin feared God, obeyed the ten commandments, emphasized the divinity of the second and third persons of the Trinity, but Oberlin seldom reflected much upon the personal relationship of Jesus to men. Oberlin was Judaistic in its faith. The emphasis on the leadership of Jesus was unknown. All that is recent. Neither Finney nor Fairchild often speak of Jesus in a personal way in their writings. But Professor Mead had a distinct Christo-centric note. In his prayer he talked not so much with God as with Jesus. It was a distinct type, prophetic of the change of emphasis to come on later. As I recall Professor Mead's occasional public utterances in the Second Church, they were pleadings of a good man in the name of Christ to young men and women to come and follow the Master. No other preaching in Oberlin was quite like it. In this respect it was in sharp contrast to the preaching of Professor John Ellis who urged the religious life on the grounds of its reasonableness. Professor Ellis was always a welcome figure in the pulpit. He was a grown up boy, all the six feet four inches of him crammed full of glorious life and startling horse sense. Religion to him meant using your God-given brains to meet the actual conditions of life here and now. Even after he became permanently lamed by an excessive indulgence in a game of hide-and-go-seek so that he used a cane, his was still the youthful spirit that knew a boy, and did not press too closely into the boy's given reasons for

doing something doubtful. His sermons were full of human wisdom while filled with a devout devotion to the will of God.

Along with these gifted men was the keen-visaged and clean-cut personality of Judson Smith. No handsomer man ever faced an Oberlin congregation; no man ever used a richer vocabulary. Back of this rare utterance was an imagination that had been kindled by the classics and by a wide-visioned if not detailed study of history which gave passion and enthusiasm to his sometimes turgid rhetoric. The qualities that afterward made him the inspiring secretary of Foreign Missions, had even then led him to a statesman's view of the kingdom of God so generous and contagious that his entire history class volunteered to follow him into a missionary field. As I look back upon the preaching of these three men I recognize the immense contribution each of them made to the life of Oberlin and the subsequent thinking of Oberlin along the lines which have made Oberlin distinctive. Professor Mead contributed a warm hearted devotion to Christ, a real mystical power to modify the mood prevailing after Finney's death—a mood rational but cold, honest but without passion. A man in Oberlin in 1877 was appealed to, to become a Christian because he was a sinner, and it was the will of God and reasonable that he should repent and be a better man. Professor Mead lived and spoke with the background of the love of Christ as a person to be dealt with intimately. Professor Ellis represented the real Oberlin tradition; he preserved in his personality and his public utterance the Oberlin that had gradually and deliberately thrown off what there was of fanaticism and petty regard for the ultra-radical and often unreasonable protest against the living world. John Ellis stood for a human interest in things as they existed; he believed in boys and girls who incarnated potential sainthood along with very carnal appetites and desires. And to these he spoke sympathetically and helpfully. Professor Smith appealed to the heroic, to the Crusader instinct in men and women, the self-abandoning, self-immolating spirit, that recks not the cost as it rushes forward to do and to dare and to die for the eternal right.

It was the privilege of this raw preparatory student to know Professor Mead intimately. I recall the pleasure derived from spending a summer looking after his house on Elm street while the family were away. The books, the pictures, the real carpets, the atmosphere of culture there were delightful, especially the bath-tub, the only one in Oberlin then. Professor Mead was reputed in the sewing societies to be expensive in his tastes. His beautiful library worth more than that over which Mr. Matson presided and his home justified the criticism, for he added a real distinction to Oberlin and raised its standards of living. Some thought Professor Mead was not quite orthodox; his terminology was gentler than that with which Oberlin was familiar, and his theology was Christo-centric, possibly a trifle Bushnellian. But he was in the chair of Homiletics and not Theology and it did not matter so much. When he died, Oberlin lost a great loving soul. But he lives still—fragments of his goodness in some of us possibly—and his spirit goes on here in the gracious personality of his daughter, happily a member of the faculty.

But Professor Mead was not without humor. One day a classmate of mine, a bombastic man with a big voice came to him to be coached in an oration for Senior Preparatory Exhibition. He began in a loud voice to say,

“We live in a great country.”

Professor Mead put his hand back of his ear and with the utmost courtesy bent forward and asked, “What is that?” To which the young orator replied in a natural tone, “We live in a great country.” “Why didn’t you say so then?” gently inquired the professor in a very moderate manner.

And dear John Ellis put the hand of a rare woman, one of those Second Church choir women, in mine and linked us together in a delightful bond of love. He had a tell-tale face, and eye—that wonderful eye that opened wide at some startling excuse for not having a lesson and that almost closed as he felt a gentle amusement at your childlike answer—and the noble, sober recognition of your good work, it all showed in that Abraham Lincoln face—a sensitive and honest face—

alive as the man was alive behind it, answering as the lake answers to sunshine and shadow and the breath of life from the heart of God and man. There was a world of good nature in John Ellis. In those days baseball, the brass band, glee clubs, college papers and most things that students liked were rather frowned upon as worldly if not ungodly. "O tempores, O mora!" How times have changed, when football, baseball glee clubs are now regular parts of the curriculum and credit is given for editorial work on the college paper and brass bands are an adjunct of triumphant odes. We had to have permission to play ball after 3 p. m., and then only on certain days. But John Ellis was the man we preferred to go and see for permission. In his big happy heart there was always an appeal for the boy's side of it. If he could find a valid excuse to justify himself before the faculty he certainly would give the permission. But he had a grim sense of humor. Once the Freshman of '83 attempted to serenade the Ladies' Hall. The Sophomores of '82 interfered. There was quite a scrimmage, but no one was hurt save in his feelings. Both classes were summoned before John Ellis and received a fatherly talk, and the good man with a quiver in his eyelashes, said that hereafter no one would be allowed to participate in a serenade *who could not sing*.

And Judson Smith, how he twiddled with your card as you hesitated to recite and looking out of the window smoothed that rarely chiseled classic chin with his other hand; the only awkward thing about him was his angular but expressive hand. How generous was his commendation when you did a good piece of work; how sarcastic drew the lines of those thin lips as they continued to smile farther and farther back almost to the ears, in contempt for a dishonest bluff at reciting a lesson! No man was more impatient with disorder and a feeble sense of responsibility. There was never any attempt at whispering or confusion in his classes. I never heard him rebuke a class for restlessness. There was no restlessness. There was breathless suspense from the time he opened with prayer until the word "excused" came from his thin lips. Once only did I hear him break out in a scornful

phrase when a number of men from the Church History class failed to appear in January after the Holidays and the reason given was that they were holding revival meetings. Throwing down the cards on the table he cut the heavy air with these words: "The harvest was white in the days of the Master, but the disciples did not dare go out till they were sent." The next day future Doctors of Divinity, College Presidents and World Reformers dropped meekly into their seats as if they had always been there.

No man can realize the enormous revolution in things theological, who did not live here thirty years ago, then travel away over land and sea, and come back again to this shrine. The terminology has changed, and the hymnology; the outlook upon life has been reversed. Oberlin was then a place of shelter from a rather barbaric and irreligious world. Oberlin was well-satisfied with itself and resented the intrusion of the outside barbarism. But Oberlin has now welcomed the world and all its new philosophy and goes out into the world to live in it and with it. Oberlin has become a way station on the main line of the world's business, and among the men who helped along that transition were Professor Mead, Professor Ellis and Professor Judson Smith.

These three men still live in the modern Oberlin. Today Jesus is enthroned not only in the Christian vocabulary, but in the Christian mood and thought. For His sake we live noble lives of self-forgetful service. That was the contribution of Professor Mead. At the same time modern Oberlin is rational, unfanatical if not unmystical. It bases its theology and educational ideals on the reasonableness of their positions. It tolerates no buncombe and flap-doodle, even though expressed in pious terms. To that common sense view of life John Ellis made distinct contribution. But modern Oberlin, Christo-centric, rational, holding fast the things that are right and true, is heroic and self-denying. Its sons and daughters go forth to minister and not to be ministered unto, with a theology strange to the fathers but with a missionary heroism which would warm their souls. To that modern development

of love for righteousness and devotion to its advancement, Judson Smith gave the splendid impulse a quarter of a century ago.

Yet they too would have labored in vain had it not been the case that following them in this pulpit of power, after a brilliant preacher—Dr. Hutchins whom we all heard with delight and who went away too soon—came a modest man, who possessed in his own rare personality the power to interpret the loyalty to Jesus, the supremacy of common sense, and the passion and imagination for human service which characterized the men I have named. And when some of us gather here fifty years from now to record the services of the mighty men who have led the Second Church into paths of devoted service not the least among them will be Henry Martyn Tenney, who during the great revolutionary period of Protestant theological change, held the high leadership in this goodly church. "For they without him would not be made perfect."

The FOREIGN MISSIONARIES

ON THE ROLL OF MEMBERS OF THE SECOND CHURCH.

	Years of Membership.	Field of Work.
Miss Annie E. Abell	1904—	Micronesia
oRev. Isaac Allen	1860—1866	Bengal, India
*Rev. William S. Ament	1873—1885	Peking, China
Mrs. Mary P. Ament	1907—	Peking, China
*Rev. Ernest R. Atwater	1890—	Fen Cho Fu, China
*Mrs. Jennie Pond Atwater	1884—	Fen Cho Fu, China
*Miss Rowena Bird	1884—	Taiku, China
Miss Charlotte H. Brooks	1907—	Kadoi Kanal, India
Mrs. Clara P. Brown	1892—	Ceylon, India
oMrs. Abby Snell Burnell	1902—	India
Charles H. Burr	1895—	Ahmednagar, India
Mrs. Annie Harding Burr	1904—	Ahmednagar, India
Chauncey M. Cady	1870—	Kyoto, Japan
Miss Carrie Chittenden	1883—1900	Iug Hok, China
Rev. Cyrus A. Clark	1879—1888	Miyazaki, Japan
Mrs. Hattie Gulick Clark	1904—1909	Miyazaki, Japan
*Rev. Francis W. Davis	1886—	Taiku, China
oMrs. Lydia Lord Davis	1906—	Taiku, China
Rev. George C. Doolittle	1886—1887	Sidon, Syria
Mrs. Carrie Shaw Doolittle	1886—1887	Sidon, Syria
Chi Hao Fei	1904—	Tientsin, China, Y. M. C. A.
oCapt. George F. Garland	1909—	Micronesia
oMrs. Sarah L. Garland	1909—	Micronesia
Miss Daisie Gehman	1904—1910	Taiku, China
oRev. John T. Gulick	1901—1906	Osaka, Japan
oMrs. F. Stevens Gulick	1901—1906	Osaka, Japan
Miss Alice E. Harwood	1882—1885	Japan
Miss Mary B. Harding	1905—	Sholapur, India
oMrs. Sarah Hinman	1862—1863	Mendi, Africa
Miss Lella L. Ireland	1889—	Zulu, Africa
Rev. F. E. Jeffery	1908—	Palani, India
Mrs. F. E. Jeffery	1908—	Palani, India
oMrs. H. L. Wells Kelsey	1884—1885	Turkey
Mrs. Estelle Reed King,	1901—	Mt. Selinda, Africa
oMiss Rosetta M. Kinney	1861—1865	Micronesia
Hsiang Hsi Kung	1904—	Taiku, China

Rev. Lucius O. Lee	1871—1873	Marash, Turkey
oMiss Alice C. Little	1898—	Micronesia
*Rev. Robert W. Logan	1871—1872	Micronesia
*Mrs. Mary Fenn Logan	1871—1872	Micronesia
oMrs. Alice Price Logan	1894—1897	Micronesia
Miss Esther T. Maltbie	1861—1865	Samokov, Bulgaria
Miss Mary L. Matthews	1876—1880	Monastir, Macedonia
Miss Luella Miner	1888—1893	Peking, China
Rev. Charles A. Nelson	1884—1904	Canton, China
oMrs. M. J. Noyes	1897—	Madura, India
oRev. William B. Oleson	1874—1877	Honolulu
*Mrs. S. M. Hall Oleson	1872—1877	Honolulu
oMrs. Laura M. Pinkerton	1881—1898	Zulu, Africa
oRev. Francis M. Price	1887—1890	China and Micronesia
oMrs. Francis M. Price	1887—1890	China and Micronesia
Mrs. Sarah Bell Sanders	1881—	Kamundongo, Africa
*James W. Sibley	1871—1876	India
Rev. C. A. Stanley, Jr.	1903—1904	Pang Chuang, China
Rev. Wesley M. Stover	1872—	Bailundu, Africa
*Mrs. Susan M. Sturges	1882—1885	Micronesia
Rev. Albert W. Staub	1906—1908	Taiku, China
Dr. Wallace Taylor	1872—1875	Osaka, Japan
Mrs. Mary Wismer Taylor	1861—1875	Osaka, Japan
Miss N. Elona Thom	1896—	Beirut, Syria
Rev. William C. Wilcox	1876—1888	Zulu, Africa
*Rev. George L. Williams	1884—	Taiku, China
Mrs. Alice Moon Williams	1890—	Taiku, China
Dr. Henry T. Whitney	1893—1900	Foochow, China
Mrs. Henry T. Whitney	1893—1900	Foochow, China
Rev. T. W. Woodside	1899—	Ochilesø, Africa
Mrs. T. W. Woodside	1899—	Ochilesø, Africa

The * signifies deceased; o withdrawn from the work. The years noted are the years during which individuals were connected with the church.



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